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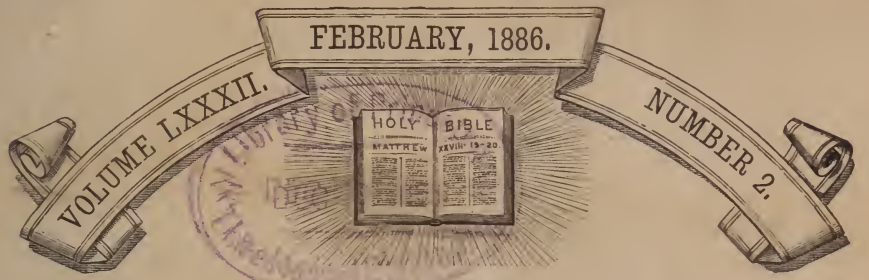
THE MISSIONARY HERALD



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THE

MISSIONARY HERALD.

VOL. LXXXII. — FEBRUARY, 1886. — No. II.

FOUR MONTHS. — The receipts, including special thank-offerings, for the first third of the new financial year are about twenty per cent. in advance of those for the corresponding months of the past five years. This is a favorable record, and indicates a determination on the part of the constituency of the Board that their expressions of gratitude for the history of the past seventy-five years shall not be uttered in word only. Should the record of "memorial thank-offerings" add to the amount thus far reported (a little less than $6,000) only one cipher, putting it on the right side of this sum, it would suggest the amount recommended at the Annual Meeting — $100,000 — a little more vividly than the present figures, which are excellent as far as they go. "A word to the *wise* is sufficient." Compare Daniel xii, 3.

THE AMERICAN BOARD ALMANAC for 1886 has been highly commended for its beauty and utility, and wonder has been expressed that the excellent plan had never been carried out before. Several persons, both pastors and laymen, have been so impressed with its value in presenting information needed in their churches that they have secured a supply by the hundred, to be placed in the pews. Will not others follow this example during the early part of the year? For this purpose special terms will be made to those who desire to distribute the Almanac, and any number not less than fifty will be sent at the rate of $5 per hundred. The price of single copies is ten cents, postpaid, or $1 per dozen. Address C. N. Chapin, No. 1 Somerset Street, Boston.

THE Central Turkey College at Aintab reports a year of prosperity, the whole number of students connected with the institution having been 142. Of those in attendance at the close of the college year, 115 were Protestant Armenians, the remainder being Gregorian Armenians. These students came from thirty different towns and villages, and of the whole number, 68 are church members. The receipts from tuition have exceeded those of any previous year. The medical department, though suffering much from the loss by death of Dr. Neal and Miss Arnott (the latter having been lady superintendent in the hospital), has been maintained in good condition. A new wing to the hospital has been completed, the entire expense of which has been met by a generous friend in London. The number of indoor patients has been as large as the hospital could accommodate.

As we go to press, the Woman's Board of Missions, Boston, is holding its Eighteenth Annual Meeting at Providence, R. I. Its report for the year shows that it has now on its rolls 98 missionaries, 98 native Bible-women, 27 boarding schools, and 182 day-schools. The total receipts for the year have been $110,905.94, and a balance was left in the treasury, December 31, 1885, of $1,331.01. The American Board may well use of these women the language of Paul: "These are fellow-workers unto the kingdom of God, which have been a comfort to us."

THE mails at these Mission Rooms have been burdened for many days with orders for the new publications of the American Board, including the Almanac, the Commemorative Volume, Mission Stories of Many Lands, and the pamphlet edition of the discourses of Rev. Drs. Storrs and Walker. The editions are not exhausted, though the sales are large. Further orders may be addressed to C. N. Chapin, No. 1 Somerset Street, Boston. The price of the Commemorative Volume, which includes the discourses of Drs. Storrs and Walker and President Hopkins, is fifty cents in boards; twenty-five cents in paper.

THE colored diagram illustrating the religious faiths of mankind, given in the last number of the *Missionary Herald*, has been called for as a leaflet for distribution, and an edition will be printed for this purpose, which can be sent, postpaid, at the rate of fifty cents per hundred. An edition will also be printed on stiff cardboard, the diagram being the same size, but with broad margin, suitable for hanging in the study and on the walls of Sabbath-school rooms. These will be sent, postpaid, at three cents each.

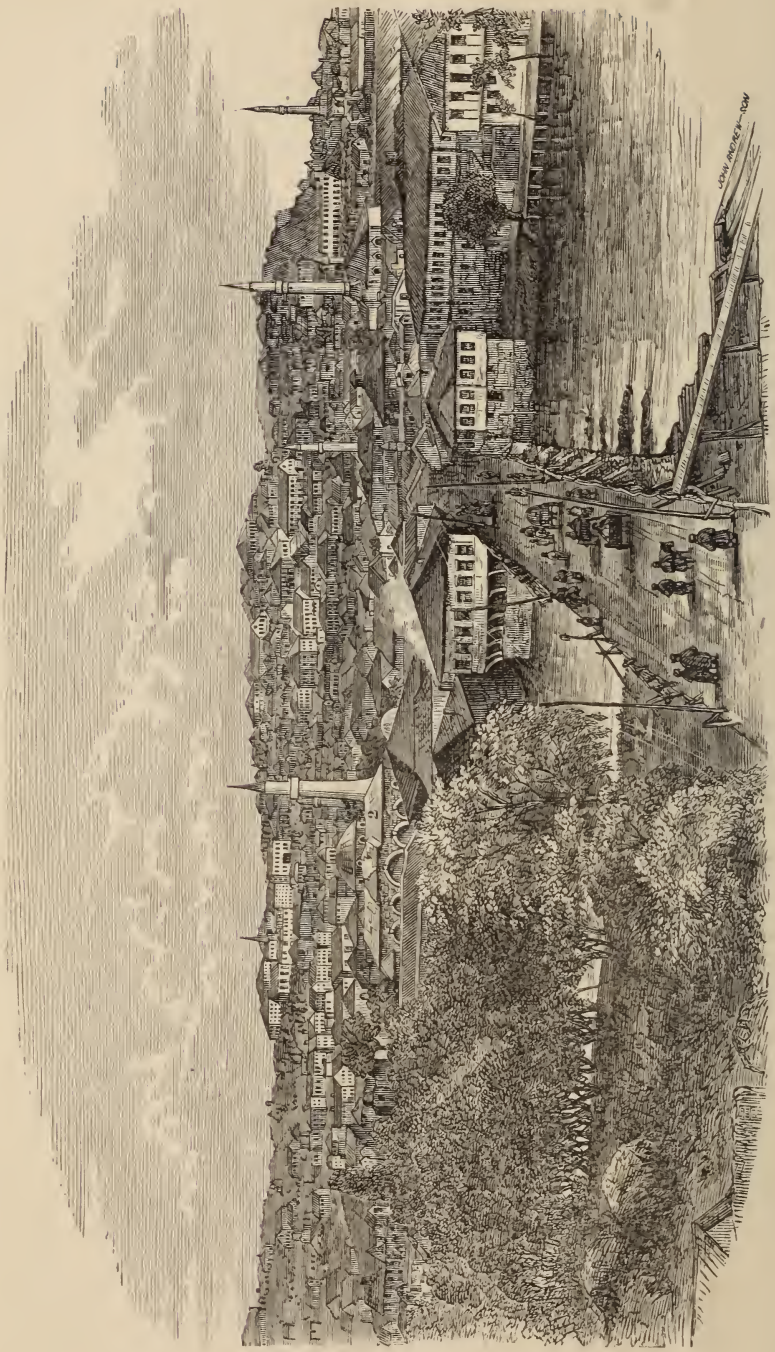
IN this number of the *Missionary Herald* will be found an acknowledgment of a legacy left some years ago by a Christian woman who, though intending it for the American Board, did not designate with sufficient clearness the foreign missionary society to which she desired her benefaction to go, on which account the bequest was set aside. Some of the heirs have felt it both their obligation and privilege to carry out the known wish of their deceased relative, and have placed the portion which fell to them by law in the treasury of the American Board. Such Christian honor deserves recognition, and should be more frequently exhibited.

THE Corean prince, Min, who received severe wounds in the late political outbreak at Seoul, and whose life was saved by the skill of Dr. Allen, of the American Presbyterian Mission, has been spending some months in China and has met several of our missionaries there. Mr. Pierson writes that the prince is a young man of about twenty-five years of age, who seems much interested in whatever pertains to the good of his country. Several calls had been exchanged. Prince Min proposes to spend three or four years in Europe and America, studying English and foreign science. On learning that Mr. Stanley, of Tientsin, was about to return to the United States for a season of rest, the prince invited him to change his plan of coming by way of California, and accompany him to England, at his charges. The invitation has been accepted. May a blessing attend their journey.

THE "MORNING STAR." — Captain Bray's report of the voyage of the new vessel with its auxiliary steam-power gives many illustrations of the value of steam in expediting the work of the mission. For instance, on May 26, when at Nonouti, there was a perfect calm, and, as it afterward proved in the case of another vessel, they would have been obliged to wait nearly, if not quite, two weeks for a wind to take them to Apamama. In 1878 this trip took twelve days, and a sail of 422 miles. With steam, however, they were able to reach Apamama on the evening of the 26th, and the day following to move on through the group. This passage through the Gilbert Islands, for the purpose of gathering the teachers for the Annual Meeting at Kusaie, occupied ten days, whereas the corresponding passages in previous years had been thirty, sixteen, sixty-two, twenty-four, and seventeen days respectively. Only eighty-eight hours of steaming were required for this work and but *seven tons of coal.* On Mr. Walkup's tour through the Gilbert group to visit the several stations, he was able to do more work in the six weeks of his late voyage than he accomplished in three months on the old *Star.* The islanders everywhere were greatly pleased with the vessel, examining it most curiously, and what is more, giving generously to the fund for its construction. They looked upon it with awe. While at Pingelap the engineer had occasion to blow off steam. Instantly, and as one man, the whole company of natives removed their hats, and stood in reverential attitude while the process of blowing off went on.

SINCE the Letters from the Missions were in type for this number, a mail from West Africa has arrived, bearing date of October 23, at Bailundu. The health report is excellent. The people received Mr. and Mrs. Stover on their return with much cordiality, though at the first those who had any part in the plundering came forward with some hesitancy. Mr. Stover reports that the king, whom he had been called to see, does not seem like the same man he was two years ago. The majesty of his bearing has all disappeared. Mr. Sanders was proposing to visit Bihé soon.

BY way of Sidney, December 18, we have letters from Mr. Doane, of Ponape, dated October 16, and from Mr. Logan, of Ruk, October 6. These letters were brought by the German war-vessel, the *Albatross*, which called at these stations on her passage through the Caroline group, for the purpose of annexing the islands to Germany. This the captain formally did, at Ponape, October 16, fifty marines assisting while the imperial flag was raised. The five kings of the island concluded a treaty surrendering their rights, making no show of refusal, though some of these kings disliked the treaty. Ruk was annexed in the same way, and the same vessel had previously taken possession of Yap and Uoleai. From Ponape, the *Albatross* sailed to Kusaie for a similar purpose. The missionaries were pleased with the prospect of being under German authority. But all this happened in ignorance of what was going on in the cabinets of Europe, and our brethren at the islands are still unaware that Germany has yielded to Spain her claim to the Caroline group. They will be both surprised and disappointed at the change. These letters report the missionaries in good health and spirits. Mr. Logan was expecting to organize a church on Fefan soon.



PHILIPPOPOLIS, BULGARIA.

THE welcome announcement has been made that the union of Bulgaria and Eastern Roumelia has been assented to by Turkey, and will be acknowledged by the Great Powers of Europe. Since the defeat of the Servians by the Bulgarians, no other solution seemed possible; yet it is a relief to read that the union has been consummated. By the Treaty of Berlin, the Sultan was given the right to name the Governor-general of Eastern Roumelia, "with the assent of the Powers, for a term of five years." It was, however, stipulated that he should be a Christian. The Sultan has now exercised this right by naming Prince Alexander of Bulgaria, *with the right of inheritance*. This may be regarded as saving the dignity of the Sultan, while it relieves him from all future care in the matter, and gives to the Bulgarians and their able Prince all they wanted. We are confident that this union of the two principalities will prove to be in many ways favorable to the prosecution of missionary enterprises. Our readers will be glad to see, on the opposite page, a view of Philippopolis, which has heretofore been called the capital of Eastern Roumelia, but which we may now call one of the chief cities of Bulgaria.

A MISSIONARY conference of medical students was held on Sunday afternoon, December 13, in the parlors of the Young Men's Christian Association of New York, and was of a most interesting and promising character. Notwithstanding inclement weather, about seventy-five young men listened to addresses from Dr. Agnew, Dr. Sturge, of Siam, and others. Questions pertaining to medical missionary work were presented, and were answered by Drs. Agnew and Sturge, Rev. Dr. Happer, of China, Rev. Dr. Arthur Mitchell, Rev. William Kincaid, and Dr. Dowkoutt. In the evening a much larger audience assembled in Association Hall, and listened to earnest, eloquent addresses from Mr. Kincaid, Dr. Happer, Dr. Mitchell, Dr. Thompson, and Mr. Studd, of England. Dr. Mitchell especially emphasized the fact that medical missionary work must be a life-work and a spiritual work, having in view the salvation of souls. The after-meeting, held late in the evening, was well attended, and eight young men declared themselves committed to medical work in foreign fields. Others, including one practising physician, expressed their willingness to go and their deep interest in the work. This is the second annual convention of the kind, and it is with thankfulness that we observe the deepening interest among young men of the medical profession.

WE are indebted to Charles Seymour, Esq., United States Consul at Canton, for a copy of a memorial made in 1885 by the Imperial Commissioner Tso Tsung-T'ang to the Chinese government, in reference to the coast defences of the empire. This memorial was prepared in response to an imperial decree directing this commissioner, who had been commander-in-chief of the army, to present propositions on the subject named. With the usual formalities, the commissioner drew up seven propositions calling for war-vessels, naval regulations, the drilling of troops, the unification of authority, the raising of funds, the encouragement of students in the arts, and the building of railroads. The memorial is remarkable as indicating the progress of thought in China. On the subject of railroads the commissioner is specially emphatic. He alludes quietly to the opposition of the people, though he does not denounce their superstitions which stand in the way of all engineering projects. It will be

remembered that the Chinese theories as to the disturbance of the earth-dragon have made them intensely hostile to any mining operations, and their other theory of *fung-shui*, or good luck, has been equally opposed to the construction of railways. But in reference to the railways, Tso Tsung-T'ang says: "That there is every advantage and no detriment is only too obvious. The comments of the masses are multifarious, but there is no necessity to argue with them and explain everything. As the analects have it, 'The people can be made to follow, but cannot be convinced.' Take, for instance, the telegraph and steam-navigation — things China never had before; yet once they are initiated they become indispensable. If railways are introduced, the benefits that will be derived are of still wider scope." The memorialist is of opinion that the first railroad should be laid from Tung-cho to Ching-kiang-fu, so as to connect the pivots of the north and south. The road thus recommended would practically connect Peking and Nanking, and would be about six hundred miles in length. Shortly after preparing this memorial the commissioner was called to face death, and from his sick-bed he addressed "valedictory words" to the emperor, whom he thanks for his kindness to him, describing the fatal illness under which he was then suffering. He then, as his dying charge, calls upon the emperor to "let railways and mines, and the construction of ships and guns, be undertaken at once as a means of insuring our national prosperity and strength." The day of deliverance for China from many of its most obstructive superstitions will have come when the exhortations of this enlightened official shall be heeded; and this day is not far distant.

In the farewell address of the late commander-in-chief of the Chinese armies, alluded to above, there is a sentence which is inexpressibly sad. Though one of the most enlightened men among the Chinese, when he knew that his end was near he found nothing to cheer him. His Buddhistic faith not only gave him no comfort, but added to his pangs. After speaking of his benumbed hands and feet and the hot phlegm in his throat, he says he can never again set his eyes upon the emperor's countenance, "but must wait until, as a dog or a horse, he may discharge his debt in the life to come." A sad outlook was his in the hour of death.

The pleas for an interest in the prayers of Christians coming to us from various missionary fields are very touching. Here is what Mr. Doane, of Ponape, says: "Do please ask the Lord's children, as far as you may be able, to remember us in their prayers"; and he adds, while referring to the special need of the presence of the Holy Spirit: "You cannot give us this blessing, but you can ask the churches, the ladies in their Board meetings, the humble followers of Christ, to pray for the work on Ponape, for the self-denying, heroic women who are in the school, and for the girls, now so careless-hearted and so long educated in all the way of sin." Let this request be heeded.

Every mail from Japan brings some item showing the friendliness of government officials toward the Christians. The latest report is that certain prison officers have approached the native pastors, saying, "The prisoners laugh when the Buddhist priest preaches, they go to sleep when the Shinto priest preaches, and so we would like very much to have you Christians come to try it." The invitation has been accepted.

MEMORANDUM ON RELIGIOUS LIBERTY IN TURKEY.

[The following memorandum has been prepared by the Constantinople Branch of the Evangelical Alliance, to be presented to the foreign embassies at the Turkish capital, and also to the Turkish authorities. Accompanying the memorandum are enclosures giving detailed statements and evidence respecting the case of the Nusariyeh converts, the persecution and punishment of Moslems converted to Christianity, and the denial of rights to Protestant Christians.]

It has long been the boast of the Turkish government that the principle of religious liberty is a fundamental principle of the Ottoman Empire. This principle has been illustrated by the preservation, among the Christian churches of Turkey, of a full religious autonomy and many other precious privileges. It has been consecrated by imperial edicts, by solemn declarations, and by recognition in the treaties with the Great Powers of Europe.

The Christians of Turkey have much reason for gratitude to their sovereign for the respect shown to their religious rights and susceptibilities. Of late years, however, the acts of certain officials have seemed to show a less liberal spirit toward Christians than would be expected from officers of a government whose boast it is to give every religious privilege to all the peoples of the empire.

The object of the present paper is to call attention to certain official acts and measures affecting Christians in Turkey, which are at variance with the principle of religious liberty, and, therefore, with the *hatti-humayoun* of 1856, and the declaration of the imperial government at the Congress of Berlin in 1878.

The examples here cited are taken from the experiences of the Evangelical, or Protestant, subjects of the empire, as more directly under the observation of this Alliance, and may be classed under three heads, namely: —

(*A*) Denial to Moslems of the right to embrace Christianity.

(*B*) Punishment by persecution of converts from Islamism to Christianity.

(*C*) Needless hindrance of Christian subjects of His Imperial Majesty in the enjoyment of such ordinary rights as the right to educate their children; the right to worship God in public assembly in any building of their own; and also the right to freely construct houses of worship on their own property, etc. etc.

(*A*) The denial to Moslems of the right to embrace Christianity.

The only illustration of this wrong which will now be presented is the case of the Nusariyeh, a tribe inhabiting the region of Latakieh in North Syria. There are some two hundred thousand of these people who, although really pagans, are reckoned as Moslems in the official registers. Many of the Nusariyeh have become Christians and have been known as such for many years. During the recent census of the population, the enumerating officers came in contact with the Nusariyeh Christians. The fact of the existence of Christians among them was reported to the governor of the province (Damascus), and he gave orders to register the men according to their race, not permitting them liberty of choice in matters of faith. In consequence of this order several Christian Nusariyeh of long standing have been registered as Moslems in spite of their protests. Under the recent call for the army reserve, three of these Nusariyeh Christians were taken for military service. They do not object to serving in the army, but they are registered as Moslems. Hence they are prevented from worshiping according to their consciences, besides being liable to the penalties inflicted by military law for non-observance of the Moslem religious rites.

It will be evident to all that these men are subjected to an unjustifiable denial of rights in having the authorities choose for them the faith by which they shall live.

(*B*) The punishment by persecution of Moslems who have embraced Christianity.

Cases have not been rare of the arrest and imprisonment of converts from Islamism to Christianity, under charges that leave small room to doubt that such charges have been designed to cover the fact of religious persecution. The methods followed in Turkish tribunals render it very difficult to produce evidence of this fact, other than the promise made in some cases of release on condition of abandoning Christianity or the use of Christian books.

One case can here be cited which is of the gravest importance as showing clear religious persecution. This case is that of Feizizade Mehmed Effendi and his fifteen pupils, who, as belonging to the literary class, were not liable to the conscription, but who, on becoming Christians, were arrested and forced into the army as private soldiers. Since these men, if Moslems, could not be drawn for military service, the fact becomes evident that they were so conscripted merely as a punishment for embracing Christianity. In fact, they were told, on protesting against the illegal procedure applied to them, that they had forfeited the right of exemption by becoming Christians.

These men arrived in Constantinople from Nev Shehir in Asia Minor, in November of 1884. They were immediately arrested and put into the army, as stated, and the leader of the party, Mehmed Effendi, after being separated from his wife and children, was taken to some place unknown before any Christian had conversed with him. Communication was had with less prominent members of the party; but, in July, 1885, they too were sent to some unknown place, after a most touching appeal to all interested in the rights of man, to use means to deliver them from their unjust detention.

(*C*) Hindrance of Christian subjects of his imperial majesty in the enjoyment of ordinary rights.

1. The Protestant community was recognized by *hatti* of His Majesty Sultan Abd ul Medjid, in the year 1853. By that document the community was assimilated to the other Christian nationalities of the empire. It thus received the privilege of administering its own affairs without molestation, of choosing its own civil head, or *vekil*, etc. etc. During the last ten years the community has met with increasing difficulties in the transaction of its business at the Sublime Porte.

The representations of its civil head have remained unanswered, questions of great importance have been allowed to remain unsettled, privileges formerly enjoyed have been disputed, and the affairs of the community have been allowed to fall into confusion. Nearly two years ago the vekil, or civil head, resigned. The application of the community for permission to elect a new vekil, under the terms of the fundamental *hatti-sherif*, has received no notice. In fact, the Protestants of Turkey are restricted in rights which naturally belong to them under the charter of religious liberty.

2. An essential part of the existence of the Protestant community is the enjoyment of freedom to educate its children. Within the last few years restrictions have been put upon this right. In several places schools have been closed

without reason; permits to open new schools have been denied, and difficulties have been thrown in the way of erecting new schoolhouses or repairing existing structures. A recent law claims for the Turkish authorities the right to decide whether or not Christians shall be allowed to have schools at all; and Christians, even in the remotest parts of the empire, are required to send to the capital for a permit that must be sanctioned by His Highness the Grand Vizier himself, before they can open the most elementary school in the most insignificant village. On recalling the pressure of general business in all the departments of the central government, and the difficulty of communication with remote parts of the empire, all may see that the application of such a rule to the case of peasants who wish to have their children taught to read, is, in itself, and from the nature of the case, equivalent to a prohibition of village schools. But as if this was enough, the humble petitions of Christians for permission to establish schools for their children have remained unnoticed for years, to the needless hurt of the community.

It is hoped that means may be taken to convince the imperial government that its claim to decide whether a Christian community may, or may not, have schools of its own, being contrary to the principle of religious freedom, is inadmissible under the treaties, and that, in putting obstructions in the way of the Protestants of Turkey who wish to educate their children, officials are guilty of a wrong that cannot be regarded without emotion.

3. The right of public worship has never been interfered with since 1856, until quite recently. Lately, in some of the provinces, Protestant places of worship have been closed by government officials, who have claimed that permission must be obtained from His Imperial Majesty himself before the poor village congregations may meet on their own premises to worship God.

It is hoped that serious remonstrances may be addressed to the Sublime Porte on the subject of interference with the quiet worship of Protestant Christians in their own houses, or in such other places on their own premises as they are able to provide, it being understood that such interference is an innovation entirely at variance with established usage, and an unwarrantable restriction of privileges implied in declarations of religious liberty.

4. Freedom to build churches, as is well known, has been promised more than once to the Christians of Turkey. The Protestants of Turkey are not in the enjoyment of this freedom. No place of worship can be built in Turkey without the special firman of His Imperial Majesty. In the case of distant and poor communities, this is nearly the same as a prohibition of the building of churches, as of schools, owing to the difficulty of communication and the pressure of business in all the departments of government in Constantinople. Even in the capital itself Protestants have vainly sought during several years to obtain the necessary authorization to build a church on property bought for the purpose. After years of patient waiting they are still denied the right to build the church which they need. The granting of the firman can injure no interest public or private, while the refusal of it, or even the delay during years to grant it, from the standpoint of this Alliance, can only be called intolerance and a violation of chartered rights.

Cases of similar hardship endured in matters of religion by Christians in various parts of the land afford cause for real alarm, and serve as our sufficient excuse for an earnest petition to the Great Powers of Europe, to use their good offices with the imperial government in the direction of obtaining for Protestant Christians, whether Protestant born or not, the right of conscience as to matters of belief, the right of educating their children without needless hindrance, and the right to construct such buildings as are necessary, whether for churches or for schools, hospitals, or other community purposes, believing that this is contemplated by any treaty or assurance that promises religious liberty to the Turkish Christians.

Full details of the cases on which the above statements are based, are enclosed with this paper.

In behalf of the Constantinople Branch of the Evangelical Alliance.

(Signed) Alexander Thomson
Geo. W. Wood.
John Seager.
G. P. Kazakos.
Henry O. Dwight.

Constantinople, November 27, 1885.

GLAD TIDINGS IN THE "HILL COUNTRY" OF JAPAN.

A FAMILIAR LETTER TO FRIENDS IN AMERICA, BY "A FELLOW-LABORER."

About twenty miles southeast of Osaka are two or three ranges of low mountains whose tops in several places seem to have been shaped by the hand of man. "What are those clean-cut places up there?" I inquired of the two Japanese brethren with whom I was traveling. "Those forts? They are the ruins of the seven castles of *Kusunoki*."

Now this name may not be familiar to Americans, but it is an illustrious name in the history of Japan. The story of his brave and loyal life, and of his sad suicidal death, is one of the most soul-stirring that the past has given to the world. But it is not my purpose now to tell you about this ancient warrior and his castles. What I wish to speak of concerns one of his descendants now living on the mountain-side below one of the ruined forts.

This family is thirty-three generations old. The mother, still living, has twelve children, the oldest of whom grew up to be a proud, dissolute, and worthless man. His large and beautifully situated home, with his family property, came into his possession, but the cities with their theatres and singing-girls drew him into every form of self-indulgence. In the first part of his evil course he happened to be in Kobe one Sunday, and hearing that the "Jesus way" was being taught there, went out of curiosity to hear Mr. Atkinson preach. There is no doubt that he heard a good sermon, but he was not after that kind of teaching. On another occasion he fell into Mr. Neesima's hands, and heard the gospel from as earnest a heart as ever preached it in Japan, but it was all like water on a duck's back. He was seeking for pleasure only. He threw his

whole soul into its pursuit until his ancestral home was covered with debts, his mother alarmed and grieved, his friends angry, his bride burdened with her lot, and himself filled with disgust and loathing of life. "Nothing remains but suicide," he said to himself late one morning as he was lying in bed. And while there meditating what method of self-destruction would be the best, his bride, thinking to divert him for a little while, brought a handful of books and spread them out by his side so that his eye could run over the titles. It happened that among them was a little book of mine, with its subject standing out in large Chinese characters, "SUICIDE, REVENGE, AND WAR." He instantly seized it and began to read. And when he arose from his bed it was with the thought that he had been a consummate fool, and would be so no longer. He soon put himself under Christian instruction in Osaka, was baptized, and returned a happy and open believer.

His generous house was thrown open at once, and every night the ignorant farmers, who had heretofore feared him, were now invited in to hear the glad tidings. He read Matthew through twice with thirteen or fourteen of these men, Mark and Luke once, and is now in John. He has taught them to sing and to pray, and has devoted a little farmhouse of his to be the chapel, where regularly the Sabbath-school and preaching-services are held.

And what has it amounted to? Six weeks ago he sent me an urgent invitation to come right out the next Sunday and baptize seven or eight converts, on the ground that they had received a real baptism of the Holy Spirit, had repented of sin, and were in a great hurry to be admitted to the church. I sent back a message of joy and thanksgiving over the good work that he and one or two students from our Training School had been blessed in doing, and, at the same time, I assured them that if the work were truly that of the Holy Spirit it would keep, and that I could not come for a month at least, at which time I should be most happy to be with them.

When the time came, the active little Fourth Church here in Osaka sent out four of their number with me to witness the confession and baptism of the candidates, to welcome them to the Christian brotherhood, and to help in preaching. The trip was attended with one of the pleasantest incidents of my residence in Japan.

For the first time in my life I preached in a Buddhist temple, and at the invitation of the priest himself. I feared it was an impulsive action, the full meaning of which the priest did not understand, and I hesitated to do an act that might embarrass him and produce strife. But one of the Christians with me said: "I 've already preached there once, and the priest knows what he 's about. He personally owns the greater part of the temple, and says that he is getting along in years and cares very little what people think; and if there 's any thing better than what he has learned heretofore, he wants to know it." So we rode to the village, took tea on the mats in a romantic parlor shaded with a Japanese maple that would have made an American nurseryman green with envy, and then we started for the *Temple of the Three Monkeys*.

It may not be known that in Japan there are a few Buddhist temples called *Koshindo*, in which the symbol is three monkeys, having their hands, one over his

mouth, another over his ears, and the third over his eyes. These monkeys are made to teach the admirable truth, "There are some things that should not be seen, some that should not be heard, and some that should not be said." But we had a better truth than that to offer, and the people had gathered, as willing as the priest, to hear what we might say. The gods, however, were supposed not to favor the new doctrine, for they had been carefully concealed from sight. First, our fat, jolly merchant arose to say "only a few words," but when he told them how he once thought Christianity all nonsense, yet now believed it to be the gladdest thing he had ever known, his witness to his personal experience was very effective. Then the speaker who had spoken there once before called their attention to the fact that there is but one God, and asked them to listen while he should pray for a blessing on the message he had from this God, after which he told "the old, old story of Jesus and his love." I followed, on the unhesitating and emphatic teachings of Jesus concerning the two great themes, *God* and *Man*, showing how far Christ had distanced all the great intellects of all lands, and how he had left his truths, not for any one race, but with the avowed purpose of teaching all mankind. The temple-hall was crowded, and the attention from first to last was excellent.

The next morning we tramped across a range of low mountains, enjoying to the full the bracing air and the Sunday quiet. The Christians were all at Sabbath-school when we reached the *Kusunoki* mansion, but as soon as their lesson was over, they came in to greet us. And oh, such greetings! Said one of the pastors here to me: "When I go where there are a dozen or fifteen Christians they almost kill me with bowing. I have to reply to each one separately, giving, on an average, three bows clear to the floor with my head, and when it comes to forty or fifty such bows, it really is too much of a good thing." Well, the bride and her sister came first, and bowing their heads till they touched the mats, thanked us for coming. Then came the mother, who was baptized a year ago, bringing an elderly lady, and saying, "I have gained a sister," at which point our heads all went down again. There were also a young school-teacher and two farmers whose words of salutation were followed by some more bows. After a while we ended our polite gymnastics, had our dinner, and met to examine the candidates. I purposely took no part in this, leaving it entirely to the Christians. The points emphasized were the observance of Sunday, abstinence from *saké*, clean marriage relations, and the personal experience of each one in respect to repentance and faith in the Saviour. No one of the audience paid better attention than did the priest at whose temple we preached the night before.

In the evening the house was literally jammed full to see three men and three women publicly promise to follow Jesus all their lives. Though I was the only ordained person present, the services were carefully divided, and something allotted to each of the four Christians. One gave out hymns, prayed, and read the Scriptures. Another preached. Another read the confession of faith and the covenant. Another delivered an address of welcome to the converts, while the pleasure of baptizing them into the Name of names — *Father, Son, and Holy Spirit* — fell to me.

Our work ended late that night. The priest, with many thanks, started home alone across the hills with his paper lantern in one hand, and in the other a copy of Dr. Martin's "Evidences of Christianity" — a gift to help light him on a path as yet untrodden by him. Since then I have noticed that a native newspaper had in its column of news the statement that in front of a temple near Osaka was a great signboard on which was written: "*Christianity taught here.*"

I will only add, in closing, that Buddhism in Japan is breaking down much faster than Christianity can take possession of the wrecks. In a village where two of our Christian brethren and I were recently preaching, there were four priests in the audience, three of whom were bright and thoughtful young men. At the close of the preaching they remained to question me, and a large part of the audience stopped to witness the contest between the foreigner and the priests. I confess it was hard work for me. They pushed me with skill on such questions as, The nature of sin, The worth of Faith, and The meaning of "day" in Genesis. And when an hour had thus been spent, I begged to question them a little, to which the leader replied that they had not come to be questioned. "But," said I, "after answering you for an hour, you can hardly deny me the favor of one question. Do you believe there is a God or not?" The frank reply was: "*Whether there is a God or not, we do not know.*" The old priest nudged the speaker and earnestly began to qualify the statement, but the young man with a commanding look and a word quieted the old Buddhist teacher. These three young men came three miles the next day, at my invitation, to continue the talk, at the close of which the leader remarked: "My doubts still remain." I was not surprised at that, but I take it as a strong evidence that God is preparing this land for a mighty moral revolution, when, among the priests of Reformed Buddhism, there are those who openly say: "We know not whether there is a God or not." Such statements mean deserted temples, and countless sheep without a shepherd. "Pray ye, therefore, the Lord of the harvest that he send forth — many more — laborers into his harvest" — his harvest, for it is *his* now, as never before.

MISSIONS IN INDIA NOT A FAILURE.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

My attention has just been called to a letter in the *New York Tribune* of December 2, in which the value and success of East Indian missions are denied. The writer of that letter bases his opinion on three grounds: (1) Because "the East Indian officials, as a class, have no faith in the work of the missionaries"; (2) because "the character of the Indian native and the state of his society render it just as impossible for him to give up his caste and the religion of his fathers as it would be for Christians to become cannibals"; (3) because "it is not only a waste of good materials to send missionaries to the sticks and stones of India so long as we have such frightful fields for missionary work in our great cities, but it is a sin against sinners worthy of salvation."

I. The letter leaves the impression on those uninformed that the East Indian

official class has but one opinion on the subject. The writer may not have known that a large and the most influential section of East Indian officials has often and publicly testified to the value and success of missions in India. If so, his lack of information shows how little qualified he is to speak on the subject. If he knew it and still neglected to acknowledge it, his lack of fairness disqualifies him for his task. Writing now from a place where I have no books for reference, I cannot give quotations; but any person informed on East Indian missions knows that every viceroy, from Lord Canning to Lord Dufferin, — with the *possible* exception of Lord Lytton, — has often expressed sympathy with missions and gratification at their results. The same is true of many governors and prominent officials. In general, year by year it is increasingly true that the higher and the more experienced officials become, the more do they feel and express gratification at the results of Indian missions. The position of many Anglo-Indian officials of to-day, as illustrated by such men as Lords Lawrence, Northbrook, and Dufferin, Sir Bartle Frere, Sir William Muir, Sir Richard Temple, Sir Henry Ramsey, and others equally authorized to speak, and the position of even Anglo-Indian officials as a class, is very different from the position of their predecessors who tried to prevent missionaries from entering India, and predicted absolute failure. It is *not* the failure, but the success, of missions which has brought about such a change, and is yearly winning more doubting officials to friendship.

For those who are not informed on this point I give the only quotations which I have with me, the first coming from the last Parliamentary Blue-book, the highest authority possible: "The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the five hundred missionaries whose blameless life, example, and self-denying labors are infusing new vigor into the stereotyped life of the great populace placed under European rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." Sir Richard Temple, who has been connected with the India Civil Service for a quarter of a century, and who as Governor of the Bengal and of the Bombay Presidencies had special opportunities for understanding Indian character, says of the native converts: "The native Christians are no longer obscure and unknown, but they are numbered by tens of thousands and occupy whole tracts and districts of country. You should see them in their rural homes, though such a visit involves time and trouble and is seldom undertaken by those who disparage missions. It would be well if all white Christians contributed as well as the native Christians for the support of the gospel and their religious institutions." Another convincing proof of the faith of many Anglo-Indian officials in missions is the fact that a large part of the directors of English missionary societies are retired officials of this class. Still there is a large body of Anglo-Indians — official and non-official — who question or deny the value and success of missions. I will undertake to account for this.

(1) Many of these Anglo-Indians do not know, and do not take the pains to know, the facts about missions. Here is a specimen case: In Ahmednagar, 150 miles east of Bombay, where I have lived the past eleven years, the grounds of

the collector — that is, the chief English official — and of the American mission touch at one side. Not a collector who ever took the trouble to visit our church and schools has failed to express wonder and delight at the results which he saw. But collectors have lived there who knew almost nothing of our work. Some years ago when Sir Richard Temple, then Governor of the Presidency, came to Ahmednagar, he visited our church, accompanied by the collector. When the latter saw a large church in a small city, filled with about eight hundred Christians, he said to me: "Here I have been living next door to you for months and had no idea of what your mission had accomplished." Also the following story is fairly representative: On a steamer from India to England an Anglo-Indian remarked to a company: "I do not believe that there are any native Christians in India. I have lived there twenty years and never came across one." A missionary on board said nothing then, but when the man began to tell how many tigers he had killed, the missionary said: "I have lived twenty years in India and never saw a single tiger. Why would it not be fair for me to say there are no tigers there? Not being interested in tigers, naturally I never saw any. You have seen what you were interested in, and I the same; but just as I am not a competent witness on tigers, so you are not a competent witness on the native Christians of India."

Many Anglo-Indians never read missionary reports nor accept invitations to see mission work. Last year when a leading Bombay paper had expressed disbelief in missions, I sent the editor a courteous invitation to visit Ahmednagar at his convenience, or to send an intelligent reporter to do so, and to permit me to show him the results of our work. No notice was taken of the invitation. Even friendly officials know but little of what missions are accomplishing.

(2) Many Anglo-Indians see only the worst side of professing native Christians. There are unworthy persons among Christians in India, as everywhere else. When these lose standing in their own Christian community, it is hard for them to rejoin old faiths and friends, since they have lost caste. So they naturally drift to places where Englishmen are numerous, and seek sympathy or employment on the score of being Christians in trouble. When they again prove unworthy it is naturally reported at regimental messes and through the Anglo-Indian community that the native Christian is a fraud. If any one never visited a community and only judged it by tramps who came to him, he would naturally have a poor opinion of it.

(3) A third reason is found in the theological and ethical position of some Anglo-Indians. With the correspondent in the *Tribune*, some hold that the natives of India are "sticks and stones." They believe it useless to educate, much more to Christianize, such. Others are liberals in faith and politics, who sympathize with the Indians, but hold that Christianity is an exploded superstition. Hence they naturally disbelieve in missions, and even oppose them.

II. Now as to the general position, that the character of the people of India makes it idle to try to lead them to appreciate Christ's love and help, these points may be taken: —

(1) This position is in opposition to that of Jesus Christ. Christians naturally prefer his estimate of the inherent dignity of man to that taken by this correspondent.

(2) I do not hesitate to say that those who best know the people of India put their mental and spiritual position much higher than that of our ancestors, 1,500 years ago, when Christian missionaries began to teach them in Britain. What the gospel has done for the Anglo-Saxon, it can do for the people of India.

(3) The sufficient answer to the statement that it is impossible to Christianize Hindus and overcome caste is that the thing *has been done* on a considerable scale and is being done more and more rapidly. A missionary census is taken in India every ten years. From 1851 to 1861 the rate of increase in the number of baptized persons in India, Ceylon, and Burma was fifty-six per cent.; from 1861 to 1871 it was sixty-seven per cent.; from 1871 to 1881 it was eighty-four per cent. That is, in the last decade the Protestant Native Christian community nearly doubled, and in 1881 numbered 528,000 baptized persons. The increase in the intelligence and strength of the community was probably at an equally high ratio. The majority of these early converts are from the lower classes, as history shows to have been the case in all countries that have been Christianized. Yet a goodly and distinguished section, represented by such men as K. M. Banerjea, LL.D., and K. C. Banerjea, barrister, of the Calcutta High Court, are from the higher and highest classes. Rev. Narayan Shashadri and Mr. Ramchandra Bose, who have visited the United States, have been living witnesses to thousands in this country as to the mental acumen and spiritual elevation of representative East Indian Christians. In some missions native Christians give a tenth of their incomes for the support of their Christian institutions. In short, missionaries are encouraged and hopeful. Many of the older ones say that the results far exceed their most sanguine early anticipations.

(4) One more point on this subject. Missionaries feel that men who take the position of this correspondent are unfair — very likely without intention — in failing to measure the results of missions by the difficulty of the standard which these critics themselves set up. India missionaries know that it is very hard to Christianize India. They have no reason for underrating the obstacles. From their everyday experience they ought to know, and do know, the difficulties better than outsiders. And critics in India like this correspondent have all along intensified the difficulties. An English education almost always causes the Hindu to lose faith in his old religion. At this stage of his experience his attitude is naturally one of suspicion toward all religion; not that of receptivity for a new religion. But at this critical time he is told by the press and orally that Christianity is an exploded superstition and that missions are a failure. No one outside of the work can estimate how such statements from the countrymen and co-religionists of missionaries prejudice the educated Hindu against Christianity.

Nevertheless, all that we say to our critics is, if you would be fair, measure our results by the surpassing difficulty of the standard which you yourselves set up. For three quarters of a century you have been saying that the obstacles made it impossible for missions to accomplish anything. You have yourselves increased the obstacles which you previously called insurmountable. But we show you 528,000 baptized persons, caste breaking down, churches multiplying, self-support growing — every sign of prosperity in the native Christian community increasing. These are not paper statistics. On the contrary, even Hindus

testify that thousands outside of the churches are convinced of the truth of Christianity. Our figures are too small instead of too large. Judge us by your own standard. You have said that we could accomplish nothing. We ourselves have expected to accomplish something in this time. We have not only accomplished something when you predicted that we could not, but have accomplished more than even we expected in such a short period. When a cause progresses faster than the forebodings of critics and the expectations of friends, it has gained success.

III. As to the mutual relations of Home and Foreign Missions, it is enough to say that the best friends of the former testify that the latter are a help, and not a hindrance, to that cause.

Letters from the Missions.

Micronesian Mission.

THE GILBERT ISLANDS.

LAST month we gave Mr. Logan's report of his first year on Ruk, reserving the account of the Gilbert Island work, brought by the *Star*, until this number. Mr. Walkup sends the following report of the Training School for Gilbert Islanders and of the General Meeting of the teachers and preachers of the group who were brought together at Kusaie in June: —

"We have had four terms (twenty-five weeks) of school, proper, since the sailing of the *Jenny Walker*, November 7, 1884. Mrs. Walkup had her classes the first two terms, but I was alone teaching the last two. Our classes were not as many as if we had had a new set of scholars from the islands in 1884. The fewness of books in the Gilbert Island language is the great drawback. English is only acquired by use of the dictionary, and our dictionaries are the work of our hands; but this, as well as their work, daily gives them a drill needful for lazy islanders. At the General Meeting six Hawaiians and nine of the twelve Gilbert Island teachers, with their families, forty all told, were with us for eighteen days. Schoolhouse, boathouse, one Kusaian house, as well as the scholars' houses, were used in accommodating. With a good supply of native food and extra cooks, they had a real 'feast of tabernacles.'

"The exercises consisted of social worship, reports of the work at the islands, and the consideration of plans for the improvement and enlargement of the work throughout the group."

After this General Meeting the *Star* took Mr. Walkup and *fifty-one* natives (making, with those already on board, a total of seventy-two souls), for the annual visit to the stations of the Gilbert group, leaving the teachers and preachers at the several islands. Concerning the work on these islands, Mr. Walkup makes the following notes: —

"*Makin.* — There was no safe anchorage, and we stopped with a boat while the vessel steamed into the lagoon at Butaritari. Rev. Mr. Maka has made a start here, having a good church-building with bell and parsonage, the latter his individual property. Several of the people are members at Butaritari. All the traders and people give a good report of Te Kaure, the teacher, who was with them from 1882 to 1884, and were anxious for his return. Jeremia Kabane, a scholar, was left with them, and he made an eloquent speech to them. Some said I was the first white missionary to visit them, and all paid close attention to my remarks. A strict prohibitory law is in force.

"*Butaritari.* — We visited Kuma Maka's place on Butaritari and many natives gathered, on our landing, but soon scattered, and when the bell rang for worship and speaking in the little old church-building only ten women and eight men came

in, while the children kept on playing. The next day, at the king's village, Butaritari, only about fifty attended the weekly prayer-meeting besides our *Morning Star* boat-load. Here, two years ago, about four hundred attended the weekly meeting; this, with the falling off of the contribution of $160 for 1882–83 to $80 for 1884–85, shows a low ebb in the work. The king, Non Teitei, is dead, but his brother, a church member, takes his place, and peace and law continue to reign.

"*Marakei.* — I was on shore all day and went half around the island and held two meetings, but found only a few who seemed interested in missionaries or missionary work. The teacher, Kabure, had built a church with the help of three men. No contribution in 1884 from the people, and only a few books sold the last year. No prospect of any scholars for Kusaie until they get a school-teacher. Altogether the visit was very discouraging.

"*Apaiang.* — Twenty-eight years of battle and still heathenism is active, the sound of the native dance being heard from on board the *Morning Star*, No. 4, since the anchorage is close to the shore. Many church members have been enticed into evil and have lost their interest in missionary work. But others come forward to take their places, and other old members seem wide awake and bound to 'hold the fort.' It was good to be with this old church on the Sabbath and have communion and take two couples and one boy from them to the Training School. The books were all sold, but contributions were somewhat less than usual. The natives showed their appreciation of a 'steam-vessel,' by giving $31, while traders made up the sum to $61.

"*Tarawa.* — Rum and war are engaging the attention of most of the people. They have had a prohibition law, but it has proved ineffective so far, though prohibitionists are in the majority on the other Gilbert Islands just now. Maine, Kansas, and Iowa are not alone in fighting this gigantic evil. The war is on account of a son of the old king who returned from Honolulu, and one battle has been fought, and they were collecting forces for another onset to decide the chieftainship. At Mr. Haina's place I did not see much change, and the natives had broken into his house again in his absence.

"*Maiana.* — The people seemed pleased at Mr. Lono's return, after three years' absence. Of the forty-six admitted two years ago, most have stood firm, and some forty or fifty wish to be admitted at the first opportunity.

"*Apamama.* — This is the island whose king, Binoka, tells the people to attend Sabbath-school, and worship, and become Christians, and where the majority seem disposed to mind him, in form at least. This king still has his thirty or more women about him, and knows his sin in this and other things, but he is very egotistical and thinks to serve two masters. He came on board the *Morning Star*, but did not attend our meetings with the church (where we baptized and admitted 372, and baptized twenty-seven children), but sent his boat for Captain and Mrs. Bray and myself to come to see him. His object seemed to be to ask me to baptize his adopted children. Perhaps he was ignorant of our usage, but I had an opportunity, which I embraced, to teach him a personal lesson, and also to speak of the relation of king and church.

"*Nonouti.* — The conspirators on this island, two years ago, were subdued by the king of Apamama, who took possession of the whole island, killing and enslaving the people, driving them away to labor, and taking control of the trade. An English man-of-war put an end to this despotism and returned all the Nonouti people found at Apamama. Now the people are quiet, and books and school are what they ask for. Two hundred and twenty New Testaments were sold — all I could spare them. One hundred and seventy-eight were admitted to the church. I took one couple and three boys for scholars at Kusaie.

"*Tapiteuea* is in a bad condition. There was great excitement since Mr. Kapu had taken into his house a boy seven years old, and saved his life: for he had killed his playmate while engaged in

a game, and the law, just revised, was that a murderer should be killed. When I explained the difference between an intentional and an accidental killing, the people still blamed Kapu for not telling them this when the law was made. Other complaints were made. The books were not all sold and there were no advanced scholars, while but eight schools are reported. I took one boy for the Training School."

TWO NEW ISLANDS.

The *Star*, having auxiliary steam-power, was able to visit the two new islands — Ocean Island, or Banaba, and Pleasant Island, or Nawaro. These belong to the Gilbert group, though some 400 or 500 miles west of Tapiteuea. Of Ocean Island Mr. Walkup says: —

"It is about 200 feet high, nearly flat on top, and sloping to the sea. It seems to be an elevation of the coral or limestone formation. The vegetation is nearly all of a new growth, for the drouth a few years ago destroyed all the trees except a few hundred cocoanuts. The young cocoanuts and pandanus are beginning to bear, while mummy-apples, sugar-cane, melons, and pumpkins are in abundance. Bananas grow in sheltered places. There are over 200 natives, men being entirely nude. Married women have the fringe worn in the Gilbert Islands, while girls and unmarried women wear leaves, generally suspended around the neck. The natives seemed delighted to see so many who could talk with them, for my scholars went ashore with me.

"When told our errand, they said they wanted a teacher, but told us to wait till the king and all the people came. One old man, the most zealous of the number, having got on a woman's fringe, said to me, in broken English, 'You come, and we go find king.' We passed up the slope by several houses with nice graveled door-yards, until the old man came to his own house, where he put on a shirt and showed me a pair of trousers and said again in broken English: 'You see I like clothes and missionaries — long time ago me go on whale-ship to Nantucket and then to New York; no, not New York — Boston.'

"The king's village was on a flat spot about 100 feet above the beach in a grove of cocoanut-trees; beside his house was a playground, reminding one of school-days. The king listened to us, and then asked abruptly: 'What good will it be to us?' When answered, he said the other chiefs and people would be called to decide. I proposed that they assemble in the village on the beach, where most of the people were collected, and there decide. In the public assembly, after much palavering, they admitted four public sins, namely, stealing, quarreling, drunkenness, and adultery. They did not seem to have any appreciation of a future life, or of anything in this life beyond getting clear from the above sins. I told them the Bible would tell them how to do this and more, if they would obey its teachings. They accepted a teacher and promised to treat him well and feed him. One man and his wife said they prayed to Jehovah and were Christians, for a man from Apamama had been on the island several months and had a book and taught them."

PLEASANT ISLAND.

This island is about five miles in diameter and is covered with vegetation. Many Gilbert Islanders live there, so that their language is to some extent understood by the natives. The following is Captain Bray's account of the visit of the *Star* at Pleasant Island. Writing August 6, he says: —

"Our vessel is one year old to-day. A year ago we were launched with her into the Kennebec. On this, her first anniversary, she was visiting a new island with the messengers of the gospel. We reached Pleasant Island at half-past seven in the morning. Seven white traders came on board, and quite a number of native men. Mr. Walkup went on shore and endeavored to persuade some of the native boys to go to his school, but did not succeed.

"Most of our information in regard to the island was obtained from the traders.

Pleasant Island well deserves its name. It is fifteen miles in circumference, 100 or more feet high, well-covered with cocoanut and other trees, and has 1,200 inhabitants, divided into twelve tribes. They are constantly fighting. Some of the interior natives have never ventured to the sea. The men are above the average, both in size and in general appearance, and all were covered with the malo. The women were so much delighted with the appearance of the well-dressed Gilbert Island students that they very unceremoniously began to embrace the blushing young men, proposing a dance with them at once. This island is in latitude 0° 27′ south; longitude 167° east.

"Both natives and traders seemed favorably disposed to receive a teacher whenever one can be brought."

FROM PONAPE.

Mr. Doane writes, August 1, of many things which gladden and many things which sadden them in their work on Ponape. Both good and evil are present. Among the saddening features Mr. Doane mentions the following: The fact that there is still much heathenism on the island; that there is a spirit of independence amounting quite to obstinacy on the part of many who bear the Christian name; that many of the Christians have fallen away; that so few of the youth are willing to attend school; and, lastly, that there is such an increase in the use of the native narcotic root, the ava. Mr. Doane says that whatever may be said by English officials in other climes of this root, its use by a Ponapean is defiling and degrading, tending to the utter clouding of mind and spirit. "It puts him to sleep and keeps him there for a whole day; such a man is hard to be reached with any mental stimulus." On the other hand, Mr. Doane speaks of some bright features of the work. Among these he mentions: —

"(1) There are true Christians here, growing in their Christian life. They love the kingdom. It would be next to an impossibility to wrench them from it. They stand firm amid the defection of others who yield to the craze of ava-drinking, and to other sins, and seem only to be made the more resolute. But a few Sabbaths since, some eighty members sat down at the Lord's table — not one of them, it is believed, takes the pipe. And this means a great deal for a Ponapean. In his home, on his canoe, in his feast-house, there are many who are saturated with the weed, and seem only to live for it; but on these who live right among such scenes hardly the smell of smoke passes. Ministering now to such a people, with such fixedness of purpose, is a happy service.

"(2) It is gladdening to see the truth still spreading in most of the churches. At my Kenan church during the past year, some half-dozen have been received; at two out-stations as many more. So it is in other parts of the island.

"(3) It is gladdening to see how well the Sabbath congregations keep up the weekly prayer-meeting and the monthly contributions. These last are not large, but the people hold on."

Of his personal labors during the past year Mr. Doane makes the following brief record: —

"I have given much time to the translation of Revelation, 1 Timothy and 2 Timothy, Titus, and in revising Galatians. These are now ready for the press. I have revised a translation of the New Testament in simple story form, and in chronological order. This is meant for a school-book. I have, for five days in the week, maintained a school of native youth, taking the best part of the forenoon. From thirty to forty pupils have attended.

"Each morning at about sunrise I have held a meeting, and another just at lamp-lighting. These have been more than simple prayer-meetings, and perhaps less than preaching-meetings, yet often it has been a full sermon which I have given to the people, always on some new topic. I have felt that instruction was called for. Of course, the Sabbath services, the prayer-meeting at mid-week, and the monthly concerts, have all been faithfully kept up, either myself present or some one to take my place.

"I have itinerated not a little. At no time have I been around the whole island, yet as often as once in two months, usually more frequently, have I visited my out-stations, held communion-service, and preached at other places. At two out-stations the work is in a healthy state, at one other ava-drinking and planting have nearly destroyed the church, while at another, the high chief, though a church member, has been so money-loving and rapacious that the spiritual fires have burned very low."

Zulu Mission.

AN AWAKENING AT LINDLEY.

Mr. Pixley, under date of November 9, sends good news: —

"Christian friends will rejoice to hear that the work of the Lord is advancing at this place. Mr. Russel, an evangelist from Pietermaritzburg, kindly consented, two weeks ago, to come and hold a series of meetings with our people, and the Lord has accompanied his labors with his rich blessing.

"Mr. Russel was only able to be with us a portion of the week, but even in that short time his plain, practical sermons made a powerful impression, and it was evident, before the series closed, that the Spirit of God was with us, and, as soon as an opportunity was given, a large number of inquirers came forward, expressing a determination to serve God. The last sermon was on temperance, based on the fact that 'self-denial and sacrifice' are the law in the kingdom of Christ. The effect of the preaching of this sermon was such that a number of our old church members, who have been under discipline on account of beer-drinking and other sins, were led to confess their sins, give up the beer-pots, and take the blue ribbon.

"The good work is still going on, and we hope the result will be to drive out all intemperance from this church and add to its membership a large number of young and promising Christians. The work is extending to places outside of the station, and I hear of inquirers at some of the out-stations. Yesterday was a good day. I preached upon the words of the Prodigal Son, 'I will arise and go to my father,' etc., urging that many would make the same resolution, immediately leave the ways of sin and go with words of confession to the heavenly Father. The people seemed to listen with deep interest. Such was the attention given and so deep the silence that in the intervals of my talking the ticking of the little clock could be heard in the room. Some of the girls in the Boarding School are among the number of earnest seekers. We are praying that the work commenced may go on and spread on every side and find its way into the kraals away from the station. The temperance movement seems deepening and widening around us. It is now no strange thing to have a man come from the kraals, saying he has given up beer and asking for the blue ribbon.

"I know you will rejoice with us in these indications of progress. I am glad also to have something of encouragement to report. We hope that all the brethren in this field will gather at their meeting next month for a 'jubilee meeting' in very truth. We all are looking forward to that meeting as a time of rejoicing. Fifty years of missionary labor! How much have we to be thankful for!"

REVIVAL AT UMSUNDUZI.

Since Mr. Pixley's letter was in type, the following has been received from Mr. Tyler, of Umsunduzi, showing the progress of the revival: —

"I feel truly glad and thankful that I can, after a long season of spiritual darkness and declension, report a better state of things. Mr. Russel, the Scotch evangelist from Pietermaritzburg, after having spent a few days at Lindley, came here and began to hold meetings. It was not long before there was perceived the 'sound of a going among the mulberry-trees.' Some of the natives who have for a year or more been undecided on the subject of religion, came out boldly and expressed a desire to serve Christ. I was obliged to

go to Maritzburg and supply Mr. Russel's pulpit, and could not attend all the meetings, but those I did attend were deeply interesting. I had not strength enough to interpret for Mr. Russel, but Mr. Rood kindly left his station, and did that work for me. He also assisted in examining the inquirers. About thirty resolved to begin a new life, and although we hope with trembling, knowing, as we do, the temptations by which they are surrounded, we believe that they will persevere. The meetings we have held since Mr. Russel left have been well attended and most solemn. Brethren, pray for us."

East Central African Mission.

A CATECHUMEN'S CLASS.

Mr. Wilcox, writing from Kambini, October 19, gives joyful tidings of a promising class of inquirers: —

"I have felt for some time that some of our boys were sincere inquirers, and I thought it would be helpful to them, as well as to the cause in general, if they should be distinguished in some way among their fellows. I did not think it best for them to be baptized yet; but it seemed to me that it would be proper and helpful for them to form an inquirers' class, with the definite understanding that they are to belong to Christ, and to be all that that implies. So, a week ago last Sabbath, after explaining the object of the class, I invited all who wished to join to give me their names. Immediately three of my most trustworthy young men expressed their earnest desire to join the class, and I took their names. After a few words of appeal to the others to unite with these three, we knelt in prayer and each prayed in turn. I noticed that their prayers sounded like the prayers of humble penitents. They prayed for their friends, and they confessed their own sins and asked forgiveness. These three boys have all been with us for more than a year, are all able to read and write, and are just those we would have chosen to exemplify the effect of Christian teaching.

"Last Sunday night these three boys were joined by seven more sober, earnest young men, who have been with us three months or more, except one who has been with Cetewayo, our Zulu helper. Tears of joy and gratitude come into my eyes as I write these things; for before this, only one thing was lacking to make our satisfaction with the progress of our work here complete, and that was evidence that souls were being born into the kingdom. Now we have it, praise the Lord! I know the weakness of these people and the temptations which they must encounter; and when I look earthward I would say that there is scarcely a chance that one of these ten young men will persevere. But then, thank God! we do not look at it from an earthly point of view. God can save these weak and ignorant heathen just as easily as he can any one in our own enlightened land. But I am thankful that we have just such a place as we have here, where they can be screened from some of the greater temptations."

THE OUTLOOK AT KAMBINI.

Mr. and Mrs. Ousley, at Kambini, having finished their houses, are devoting much of their time to the acquisition of the language — the Shitzwa. Mr. Ousley writes, October 19: —

"The people, and especially the children, appear to like the hymns in their own tongue. A number of the children have learned the Lord's Prayer in Gitonga. Some of the children from the kraal are quite regular in their attendance upon our religious services. At our three services held yesterday (Sabbath) we had more than fifty from the kraal. Thus far I have done but little in the way of inviting the people to come, because I cannot speak to them when they come. I have a small bell which I ring for our services. When the children hear it they come as if it were rung for their special benefit. Thus we hope they will continue to do.

"There are four houses, namely, our own house, a large native hut which was first used as our temporary house to live in, a barrack 20 x 10, made of native material, and a mill and cook-house for our boys. The large circular hut is twenty feet in diameter, and we expect to use this

for our schoolhouse. I have decided not to build a chapel till it becomes evident that our schoolhouse is too small to accommodate those who come to our services. Then I hope to know enough of the language to lay the matter before the people, with a view to getting some of them to volunteer to help me build a larger native house or barrack, to be used as a chapel.

"Little by little we obtain more knowledge of the habits and customs of this people. Some of them appear to have a vague notion of a superior spirit. Two cases have attracted our attention. The first was that of a little girl who was very sick. It seems that after the native medicine-man failed to relieve the child's suffering the father came to see whether we could do anything for her. In going to see the child we were almost certain that the father and a medicine-man were praying over the matter. The child finally died. The father seemed to take the death of his child in a rather matter-of-fact way, as something that was inevitable.

"A few days since, a man came to get some medicine for his wife, who had cut her foot. He waited four or five days ere he came to us. Then Mrs. Ousley went and began to poultice the foot. She surmised that they were going through some form of prayer. A native doctor was present, who seemed to think that he had better pray over the matter, since he did not know what else to do. So, after Mrs. Ousley had returned several times with poultices, the woman wanted to know if she could cure her foot, saying that they had prayed to *Inungungulu* (God), but he had refused to heal it. Thus it appears that they have at least a selfish, though a limited and imperfect, knowledge of God. We long to be able to give this people a correct knowledge of Him they now blindly seem to worship."

European Turkey Mission.

THE EFFECTS OF THE WAR.

THE letters received from our missionaries in Bulgaria since the outbreak of the war are very brief. They report that amid all the stir there is good order, and perfect safety for all citizens. Since the battles there has been great call for aid to the wounded, and all houses are opened and all hands are busy. The people are united and enthusiastic. Mr. Sleeper writes from Samokov: —

"A hospital is being set up here, in which Dr. Kingsbury is greatly interested. Our ladies are busily sewing hospital garments. We are hoping to do something in the way of relief work. Certainly the poor Bulgarians will need all the help and sympathy they can get. Our army is very poorly provided with necessaries — have not tents even against this wintry weather. They are brave soldiers. A division from Samokov was 'double-quicked' for eight hours, and then plunged into battle. It is said they were terribly cut up, and no wonder! But brave deeds will be recorded. The Servians have many cannon, which mow down the unprotected Bulgarians."

Mr. Marsh writes from Philippopolis: —

"In some of our out-stations our congregations are quite diminished by the absence of the young men called to the frontier. But in some of the cities — especially Philippopolis and Yamboul — our congregations have been unusually large during the past two months. Large military forces have been stationed in these two cities. Our chapel here has been filled to overflowing, and that with many choice hearers. A students' battalion, composed of students from the high schools and theological seminaries all over the country, has been organized here; and these are the men who have packed our modest chapel.

"Much of the time the last two months we have had daily prayer-meetings. Not a few of these men have attended them in the early morning or in the evening. I need not tell you that they have received a good many new ideas in regard to *applied Christianity*. Whatever they may have thought before, they now know that there are some who believe and preach that Christianity is designed to mould the domestic, social, and political life of a people. These student soldiers started on

the march for the Servian frontier this week — where battle is raging to-day. God keep them in the hour of danger and guide them in their future career!"

Eastern Turkey Mission.

ACROSS THE RUSSIAN BORDER.

MR. W. N. CHAMBERS, writing from Erzroom, November 21, reports a six weeks' tour through the Caucasus, accompanied by the native pastors of Erzroom and Passen. In passing through the districts of Alashgird, Kara Kelisseh, and Byazid, where Baron Ghazaros is working as an evangelist, they found many signs of progress. The social and political condition of these districts, however, is very sad. There is little protection for life or property. Robberies and murders are frequent, and wheat standing in shocks in the field had been burned in large quantity, apparently out of mere lawlessness. Passing from these districts across the Russian border, Samaghar was reached, about which Mr. Chambers writes: —

"The old gentleman, Baron Marderos, who is the father of Protestantism in that district, and is looked up to and respected as a father, was ordained as deacon. We found very encouraging signs of progress in the community, and as on former occasions, it was very refreshing to us to visit those brethren.

"There is a great change noticeable in the attitude of both Gregorians and the authorities toward the Protestants. Two incidents illustrate this change. Early in the year the son of Baron Marderos (the deacon above referred to) died in Etchmiadzin. As a test it was decided to invite the preacher from Samaghar to conduct the funeral, and several of the brethren to attend. A crowd collected at the house, where a service was held; the body was borne through the streets of the town, the brethren singing hymns all the way to the grave, where a long service was conducted. A crowd of about three hundred collected which was very quiet and respectful, and nothing of note occurred to mar the harmony or solemnity of the occasion. Two years ago such a thing would not have been thought of. The governor called one or two of the leading men to answer a false charge concerning the funeral, but nothing came of it. However, the new catholicos was to be ordained shortly after our visit, and it remains to be seen what his attitude toward Protestantism will be.

"The other item is this: When we reached Samaghar, the chief man of a group of three villages, Baron Geragos (see *Herald* for February, 1883), a leading Protestant, a most simple and earnest Christian brother, urged us to go to Etchmiadzin, to show our passports. We said we believed the governor would prefer not to see us. This is the same governor who three years ago warned us against preaching, and threatened to send us out of the district under escort. Baron Geragos urged on the ground that it was the law, and we would be safer. We went and met Daniel Beg, a brother from Erivan, in Etchmiadzin. He was of the same opinion as ourselves. However, we went to the governor's house, and not finding him there, Daniel Beg took the papers, and finding the governor in another part of the town, said to him: 'We tell no lies, and fear no evil. These men have come to preach the gospel and will preach it to-day in Samaghar. They have come according to law to present their passports. Do you wish to see them?' The governor, after some conversation, said: 'I know these men preach the gospel, and I know it is necessary that they should. Let them preach and go, and let me know nothing about it.' This man is a violent opponent, and formerly took every opportunity to use, or misuse, his power against Protestants. His spirit is not changed, but he sees it is useless to fight against the inevitable."

HAGOP OF BYRAKDAR.

This interesting man is described in the *Herald* for April, 1884 (p. 149). Mr. Chambers now writes of him: —

"Hagop is in very truth a *byrakdar*

(standard-bearer). He continues to read the Book, striving to conform his life to its teachings and regulate his family according to its precepts. His influence for good is very marked in the village. Even the priest who excommunicated him and was so opposed to him two years ago, is now persuaded that Hagop's way is the right way. God grant that not only the priest, but many in the village, may be led to adopt it! Hulijan was also visited, where a young man who studied in our school has been teaching and preaching, and doing very good work."

FRUIT OF AN OLD MISSION.

Mr. Chambers visited the brethren in the neighborhood of the Caspian Sea, stopping at Shamaki, Baku, and Shushi. Baku is the centre of the oil interests of Russia, the oil-wells being remarkably productive. Wealth has come suddenly to this place, which is now very rich and quite European in style, having a population of over 100,000, chiefly the growth of the last twenty years. Shushi is the chief city of the district and an important centre. Here the visitors found a very interesting and promising work. It seems to have sprung remotely from the labors of a Mr. Zaremba, who was born of noble parentage in Poland, in 1794. Having been converted while a high officer in the government service, he prepared for the ministry at Basel; and having resolved on missionary work, received the permission of Czar Alexander I to preach in Russia, and settled in Shushi in 1823. He remained there for fifteen years until, under Czar Nicholas, the expulsion of missionaries was decreed. One native convert, Sarkis, went to Dorpat in Russia for his education, and returned to Shushi as teacher; but he was afterward persecuted, and suffered exile for two or three years. The work, however, prospered in his hands. Mr. Chambers writes: —

"There is now a large evangelical community of over sixty families in Shamaki, with a branch at Baku, both under the supervision of the Lutheran Church. The Lutheran pastor has formerly been quite liberal, and the Armenian Protestants enjoyed much liberty, having their own preacher and acting to a great extent as an independent Congregational church. Lately, however, the pastor has changed, and the people begin to feel restive under his assertion of authority. They also feel that general baptism and communion have a baneful influence on the spiritual life of the Church. The fact is, the people are not in hearty sympathy with Lutheranism, and asked to be taken into the Lutheran Church only to escape persecution and enjoy the liberty accorded to the Lutheran Church in Russia. They are ready to unite with the people of Samaghar and Etchmiadzin in case they succeed in getting recognition before the government as the 'Armenian Evangelical Church.'"

Mr. Chambers says that when Mr. Zaremba was expelled from the country there was very little to show that his work was of permanent value, but the seed sown has borne fruit, and an earnest Christian community has been formed without pastor or preacher. This little community has recently suffered violent persecution. Mr. Chambers writes: —

"The Gregorians demanded the expulsion of the Protestants from the city, and they were preparing to flee for their lives. Each night they retired in great fear and trepidation, and if the morning dawned and all were safe, their hearts burst forth in deep and joyous gratitude to God for his merciful care during the night. Nightly they expected attack by the mob of persecutors.

"There was one Gregorian in the city — a lawyer — who rendered the brethren great service, encouraging them and exhorting them to stand firm. He told them the right was on their side, and on one occasion, after the colporter had been very roughly handled in the streets, this man took him by the arm and walked with him through the markets. He cast all his influence on the side of the Protestants. This man attended all the services while we were there, and was an eager listener and questioner. He verily seemed not far from the kingdom of

heaven. Finally the authorities took cognizance of the persecution, and called upon the Protestants for testimony. Although they were ready to testify against only five men, yet eighteen were arraigned and fined to the extent of 3,550 roubles, and strict orders were issued for the protection of the Protestants. Shortly after that there was a death among the brethren. They, fearing a mob should they carry their dead through the streets to burial, applied to the chief of police for escort. He replied that it was not necessary. and they buried their dead without the slightest molestation.

"There are five families in the community, while there is an average attendance at chapel of forty men — the women not attending chapel at the same hour with the men, mainly because of the smallness of the meeting-place. Up to the present time the brethren in turn have conducted the services. A short time ago a very earnest young man came to the city and is trying to open a private school, and preaches for the people. The opportunities for work in this city are very great. Now, because of the severe measures taken by the government, many have taken courage to come to service and inquire after the truth. These brethren have cast in their lot with the brethren of Samaghar and Etchmiadzin, to work for their recognition before the government as an independent evangelical church. To this end progress has been made. The answer to their last petition was more hopeful than they expected, and they feel very much encouraged to hope that as their numbers increase, or even if all the Protestants of the Caucasus should unite, their petition will be granted. They work with zeal and hope."

Mr. Chambers reports that over all this region which Mr. Zaremba traversed more than fifty years ago, there are now many signs of progress. He also found at Kars and Alexandropol Christian communities giving promise for the future. At Kara Kala, the Protestant village that was established a little more than two years ago (see *Missionary Herald* for April, 1884, p. 149), the Protestant community holds together but is without a preacher, and greatly needs the instruction of some faithful Christian pastor. The people ardently desire such a pastor, but one cannot be found. There is no molestation by the government, and when, a year ago, the Armenian schools were closed, the Kara Kala people were told that they were at perfect liberty to keep their school open. And this they have done. The community has selected a young man to be sent to Erzroom and trained as their teacher.

Ceylon Mission.

HEATHENISM STILL POWERFUL.

SOME cheering items of news reach us from Jaffna, but the following extract from a letter of Mr. Smith shows that the great majority of the people still cling to their superstitions: —

"I have been impressed during the past three months with the strength that heathenism still has in the land. There is a great temple at a village one mile north from this station. It is connected with the famous sacred spring on the sea-shore, one mile west from the temple. This spring is covered by the sea at flood-tide, but the ebb lays bare a basin three feet in diameter and two feet deep, filled to the brim with water as sweet and soft and fresh as can be found in any well in Jaffna, and pouring out such a stream that the whole sea for rods around is little more than brackish. The heathen say that this spring is the water of the sacred Ganges, bubbling up again for their healing; and they have made it the sacred bathing-place for all Jaffna. Thousands resort to the temple and the spring throughout the year, especially on Friday, the most sacred of all the days of the week to Hindus. Several wealthy, educated men drive out twelve miles from Jaffna town every Friday morning to bathe in the spring and worship at the temple, bringing with them a weekly offering.

"At the time of the annual festival in August, the number of visitors increases

more than a hundred-fold. There is an almost constant stream of pilgrims then for nearly three weeks, passing our compound at all hours of the day and till long past midnight, and when the festival culminates on the special bathing-day, great numbers flock to the spring, and all day long the sea surrounding it is black with a throng of eager bathers of all ages and both sexes, jostling each other in an indiscriminate crowd, as they vainly try to wash away their sins. During the festival at the temple, every night has its special spectacle, each ending in a procession of the *swami* round the temple grounds, riding on the back of some one of his especial *varhanums*, or vehicles, the peacock, the horse, the rat, etc., preceded and accompanied by a brilliant display of fireworks, nautch dances, and recitals by famous singers, with various instrumental accompaniments of lewd, mythological songs. Each night's entertainment is given by some individual or family or caste, as the goldsmiths or the blacksmiths of some one village club together to give the show. The average expense for each night is not less than $60 or $100, and sometimes a single spectacle costs $250, and the income to the temple from the offerings of the crowd is so great that the managers are becoming notoriously rich.

"Probably the number of those who attend these festivals from sincere religious motives is not increasing, but the wealth and popularity and attracting power of the larger temples certainly are increasing, and the change of motive from a desire to propitiate the deity and secure his favor to a vain delight in brilliant spectacles, or a vile itching for lewd sights and sounds, is scarcely a gain for Christianity.

"This temple is only one of at least a dozen of nearly equal size, and wealth, and popularity, in Jaffna, each one of which has some special attraction and holds an annual festival, and the festivals are held at different times of the year that they need not interfere with each other, but may afford a succession of attractive *fêtes* to the people, and a constant source of income to the proprietors and priests. These temples are thus popular and prosperous because the great mass of the people are still heathens, and are well content to remain such, and look upon the Christians as an insignificant minority not likely to amount to anything."

Japan Mission.

REINFORCEMENTS NEEDED.

MR. CARY writes from Okayama that, in the absence of his associates, several of the native pastors have broken down in health, so that at present he is able to do little more than hold the fort. He says:—

"All these drawbacks have been especially perplexing because there ought to have been a forward movement this fall. There are several new places where the people are asking us to commence work, but we have been able to do very little for them. Meanwhile, the Greeks and Romanists are exerting themselves to draw away the persons who are becoming interested in the truth. The former seem to have but little success. The Romanists, however, have just made a change of missionaries, the priest now here being apparently a more talented man than his predecessor; and their work is making considerable headway. They are glad to get any persons who have been previously connected with us. One young man who was excommunicated from the Kasaoka church, for violation of the seventh commandment, went to the Romanists and at once was sent out to do missionary work.

"Is our mission to have no reinforcements? I hear that there were over 200 applicants for the United States consulate at Kobe, a post that is already excellently filled. Our mission has some vacant places, offering excellent opportunities to Christian young men. Where are the 200 applicants from whom to make the choice?

"Notwithstanding drawbacks, our work is more than holding its own. Meetings are now held in the new church-building, though it will not be dedicated till next month. The audience is gradually increasing. On November 1 there were nine addi-

tions by profession. If, as we hope, Mr. Kanamori is able to resume work next month, the indications are favorable for a great advance in the city. The work in new places must now largely be postponed until spring. I hope that we can then have a stronger force for carrying it on."

FUKUOKA. — NOKEMURA.

Mr. O. H. Gulick is to be located, for a while at least, at Okayama, but on October 28 he wrote from Fukuoka: —

"We have now been for two weeks in this city doing such missionary work as health would permit. Mrs. Gulick has visited the thirteen or fourteen believing women, with one exception, meeting them both in their own homes and at a women's meeting at the home of the pastor last evening.

"At a meeting held yesterday at Nokemura, an out-station of this church, five miles distant, there were present 120 children and 100 adults. At this place there lives one of the deacons of the church, a man of prayer and exemplary life, who, though a farmer of humble means and small learning, holds an enviable position of influence and respect among his fellow-villagers. He is one who made his first acquaintance with the gospel while held as a political prisoner in the Kobe prison under sentence for connection with the Satsuma rebellion, which convulsed this island seven or eight years ago. His position and character render this little Nokemura a hopeful spot for evangelistic effort. The bright faces of a hundred well-dressed, healthy, restless, and inquisitive little farmer children was an inspiring sight. It was one of those sights which so often make the missionary in Japan feel that the last place visited is the most attractive and hopeful of any."

Notes from the Wide Field.

BURMA.

THE formal annexation of Burma to Great Britain was proclaimed on January 1. There seem to be few who object to this act and none to oppose. The king, Thebaw, was despised by his people, not for his atrocities, strange to say, but for certain weaknesses, especially his yielding to the wishes of his queen, Soopayah-lat. When Thebaw slew seventy princes and princesses under circumstances of the most revolting cruelty, many of his subjects approved of his course on the ground that such deeds were customary, and that he could not insure his own safety or the peace of the kingdom unless he put out of the way all other possible claimants to the throne. Aside from the king's cruelty, he was grossly intemperate. The British rule in Burma will not be resisted by the people, and will doubtless prove an immense benefit to them. Already a British force occupies Bhamo, only about forty miles from the Chinese frontier, the city which was sacked a little more than one year ago in a conflict between Chinese and Burmese troops. Both from a commercial and a missionary point of view this occupation of Burma by the English is of vast importance, as it not only secures a clear field for operations in the annexed territory, but opens a safe and easy route into the interior provinces of China.

AFRICA.

UGANDA. — Our last news from Uganda was connected with the martyrdom of the three lads and the subsequent good conduct of the young king. The Church Missionary Society has received letters down to July 30 — letters which reached England in eighty-nine days between Rubaga and London, the quickest mail on record. There had been no renewal of the persecutions, and Mr. Mackay writes: "We have finished a large hall for church and school. Our work is growing. On Sunday the place is

packed. Our weekday school is also so well attended that we cannot do justice to all." On the Sunday previous to the sending of these letters (July 26) there was a congregation of 173 souls, and thirty-five communicants.

Bishop Hannington. — Letters from this intrepid missionary traveler have been received, dated August 10, at which time he was some distance north of Mt. Kilama Njaro. It will be remembered that he is seeking a new route from the coast to Victoria Nyanza, and at the time of writing he was about half-way on his journey. He reports excellent health, in spite of many difficulties and trials, and that he has been carried safely through all his experiences.

P. S. — Since the above was written, a dispatch has been sent from London saying that a native king in the interior has seized Bishop Hannington, and will probably put him to death. There is much reason to fear that the dispatch is true, for the Bishop was well aware that he was to pass through a region full of perils.

Explorations East of the Transvaal. — *L'Afrique* for December reports a journey of the Swiss missionaries in the Transvaal from Spelonken to Delagoa Bay. MM. Berthoud and Thomas left Spelonken on the twenty-eighth of May last, accompanied by eight Magwamba Christians, taking with them a wagon drawn by oxen. After two and a half days they reached the Olifant River, and on the fifth of June the Tabi River. On the eleventh of June they passed a region ruled by a Basuto chieftain. On the sixteenth of June they crossed the Olifant River and passed through a number of Magwamba villages where exactly the same language was spoken as at Spelonken. On the twenty-ninth of June they reached the village of Magoud. From this place they passed by land to Lorenzo Marquez. On their return the two missionaries separated for the purpose of making a better exploration of the region, and going by the more direct southern route, M. Thomas went to Lydenburg by way of Secocoeni's kraal. M. Berthoud expresses the hope that he will be able to prepare soon a complete map of the region between the Transvaal, the Limpopo, and Delagoa Bay. In this connection it is interesting to learn that the Geographical Society of Lisbon has received from an engineer plans for a railroad between Lorenzo Marquez and Pretoria. This engineer, M. Joaquim, gives an interesting description of the region traversed, and of certain important towns on the way, founded by the Boers, and where many elements of civilization are to be found.

JAPAN.

Presbyterian Missions. — Under the title of the "United Church of Christ in Japan," three missionary organizations laboring in the empire — the American Presbyterian, the American Reformed, and the Scotch United Presbyterians — are banded together, and in November last held their third general assembly. The churches represented numbered forty-four, with a membership of over four thousand. The meeting was held at Tokio, sixty delegates being present, and at some of the sessions there was an audience of not far from one thousand. A native pastor was chosen moderator of the assembly, and the reports received of Christian work throughout the empire were full of encouragement. The advance in church members within two years has been about seventy per cent.

MADAGASCAR.

Treaty with France. — The announcement of the signing of a treaty of peace by the French and Malagasy plenipotentiaries will be hailed with gladness by the civilized world. The terms of the treaty are not clearly indicated by the telegram which announces the fact that it has been signed, and there is some dispute as to these terms. The authority of the Queen over the whole island is acknowledged, but a French Resident at Antananirivo is to be the medium through which the foreign affairs of the island are to be conducted. The claims of foreigners for losses incurred before, and by reason of, the war are to be paid by Madagascar. From what now appears, no advan-

tage is given to the Roman Catholics by this treaty, and the English missionaries will be free to prosecute their good work.

COREA.

A Remarkable Awakening. — Rev. Mr. Sprague, of the American Board's mission at Kalgan, while on a journey for the sake of his health, has visited Neu-chwang and Mookden — cities nearly four hundred miles northeast of Peking, Mookden being the capital of the province of Leao Tong, the province of China which borders upon Corea. In these two cities the Scotch United Presbyterians have established stations and are doing a good work. The special interest, however, connected with their labors arises from the fact that they are making preparations for entering Corea. Rev. Mr. Ross has translated the New Testament into Corean and prepared several tracts in that language. The following interesting account of recent success among the Coreans is given by Mr. Sprague in a letter dated Neu-chwang, November 2, 1885: —

"It seems that some Corean colonists, possibly partly refugees, have settled in the sparsely settled wooded valleys of Manchuria, about three hundred miles east of Mookden. Mr. Ross sent an evangelist among them with his tracts and some gospels in Corean. These fell into the hands of a leader among them who was an able scholar. After a while this leader came to Mookden and sought out Mr. Ross, being anxious to learn more of this good doctrine. He found the truth and heartily embraced it, and then carried it back to his friends. They readily believed what he taught them. The truth spread like a contagion among them. This leader went again to Mookden to get Mr. Ross to come to baptize the believers. He went, and Mr. Webster went with them. They had great difficulty in reaching this out-of-the-way place, and they were told a part of the road was dangerous from robbers. One of their servants left them in fear and turned back home. One day they had to go thirty miles with only one residence — a temple — on the road. But after some perils they neared the place, and found they were expected. A watchman gave the notice, 'The foreigners are coming'; and soon they saw approaching to meet them a great procession of the chief men of the main village, in their best robes, who on meeting saluted them as they would princes, and escorted them to their best house. Great pains were taken to entertain them in the best manner. Nothing was too good to set before them. They literally killed the fatted pig for their distinguished guests. One man carried a bag of potatoes five miles to give them. Then all were gathered together to hear further instruction in the way of worshiping the true God, though many had been studying the Gospels and praying to Jesus for months. It seems a genuine work of God's Spirit in their hearts. Morning, noon, and night they listened to the preaching. Very many were desirous of baptism. After careful examination and many days' acquaintance with these simple believers, Mr. Ross baptized some eighty of them and left scores waiting for further instruction. Twenty more have since received baptism."

Miscellany.

BIBLIOGRAPHY.

Vahl's Missionary Atlas. — The first two portions of this valuable work were noticed in the *Herald* for November, 1883, and August, 1884, respectively. We now have Part III,[1] devoted to America, and containing six maps (11–16), three devoted to our Northern continent and three to the West Indies and South America. The execution is in the same excellent style with the preceding numbers. We notice a few inaccuracies of detail, yet far fewer than might be expected where personal, local acquaintance cannot be brought to an author's aid. The accompanying volume of descriptive matter has 367 pages.[2] The thanks of all Christian lands are due to the Danish Missionary Society, by which this work is published.

[1] Vahl's Missions Atlas, 3 die Hefte, Kjobenhavn, 1885.

[2] Forklaring 3 die Hefte af Missionsatlas. 1885.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Importunate supplications should be presented, especially that the Lord of the harvest would send forth laborers into his harvest, in view of the present need of missionary helpers, and of the small number offering themselves for such service.

Let not the Day of Prayer for Colleges (Thursday, January 28) be forgotten or neglected.

ARRIVALS AT STATIONS.

October 14. At Madura, Rev. James C. Perkins and wife, and Miss Mary P. Root, M.D.; also Mr. David Scudder Herrick, who is to render assistance in the Pasumalai Institution.

October 20. At Pao-ting-fu, North China, C. P. W. Merritt, M.D., and wife.

October 21. At Tai-ku, Shanse, China, Rev. J. B. Thompson.

November 7. At Foochow, China, Henry T. Whitney and wife.

November 28. At Harpoot, Eastern Turkey, Rev. O. P. Allen and wife, Rev. James L. Barton and wife, and Miss Mary L. Daniels.

DEPARTURES.

December 29. From San Francisco, Miss Linda A. J. Richards, to join the Japan Mission.

January 16. From New York, Rev. I. F. Pettibone and sister, and Miss Isabella F. Dodd, to rejoin the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

December 19. At San Francisco, Rev. M. L. Gordon, D.D., and wife, of the Japan Mission.

MARRIAGES.

October 29. At Tientsin, North China, Rev. Henry P. Perkins to Miss Estella L. Akers, M.D., late of the American Methodist Mission.

November 5. At Foochow, Rev. Charles Hartwell to Mrs. Harriet L. Peet.

DEATH.

December 7, 1885. At Hilo, Sandwich Islands, Mrs. Sarah Joiner Lyman, widow of Rev. David B. Lyman. Mr. and Mrs. Lyman were of the fourth missionary band going to the Sandwich Islands, embarking in 1831, and never visiting their native land during their prolonged lives. Mrs. Lyman was born in Royalton, Vermont, November 29, 1806. A mother in Israel.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The success of missions in India. (Page 53.)
2. Glad tidings from Japan. (Page 50.)
3. Report from the Gilbert Islands, Micronesia. (Page 57.)
4. Light and shadow at Ponape. (Page 60.)
5. Effects of the war in Bulgaria. (Page 63.)
6. Heathenism in Ceylon. (Page 66.)
7. The gospel in Russia. (Page 64.)
8. The gospel among the Coreans. (Page 70.)
9. Revival in the Zulu Mission. (Page 61.)

Memorial Thank-offerings. — Seventy-fifth Anniversary.

MAINE. — Castine, Mary F. Cushman, 1; Portland, C. A. Brown, 20.51, 21 51

NEW HAMPSHIRE. — Concord, Moses R. Emerson, 5; Pelham, Mrs. E. W. Tyler, 5, 10 00

VERMONT. — Burlington, Rev. F. T. Perkins, 25; New Haven, A widow's thank-offering, 1; Rutland, Cong. ch. and so., add'l, 8, 34 00

MASSACHUSETTS. — Ashburnham, Rev. J. D. Crosby, 5; Attleboro', 2d Cong ch., 30; Bernardston, Orth. Cong. ch., 8; Boston, 2d ch. (Dorchester), 160; Rev. W. E. Fay, 5; Clinton, C. L. Swan, 50; Deerfield, "H.," 965; Gloucester, Nancy E. Brooks, 50; Hatfield, "H.," 10; Holbrook, Winthrop ch. (of wh. from Miss S. J. Holbrook, 10 const. Mrs. B. J. HOLBROOK, H. M., 100), 161.06; Littleton, Friends, 5; Lowell, Highland Cong. ch., 20; Monson, Mrs. N. M. Field, 75; E. F. Morris, 50; Mrs. C. O. Chapin, 5; South Framingham, Cong. ch. and so., 100; Southville, "L. B.," 1; Wellesley, M. A. Stevens, 2; West Springfield, Mrs. Lucy M. Bagg, 25; ——, A friend, 3, 774 71

CONNECTICUT. — Birmingham, A former missionary, 25; Columbia, A friend, 2: A friend, 2; Hartford, A friend, 10; Middletown, 1st Cong. ch. (of wh. from Charles A. Boardman, 25, and from Selah Goodrich, 10), 105; Wethersfield, Cong. ch., special, 75, 219 00

NEW YORK. — Brooklyn, Julius Davenport, 300; Buffalo, 1st Cong. ch., A few members, 16; do., Young People's Asso., 10; Pekin,

Abigail Peck, 25; Sherburne, Mrs. L. N. Buell, 25; A friend, 3, 379 00
PENNSYLVANIA. — Pottsville, Rev. D. T. Davies, 3 00
OHIO. — Batesville, Mrs. A. H. Cowgill, 10; Toledo, "E. H. W.," 5, 15 00
ILLINOIS. — Port Byron, "E. L. H.," 2.50; Sterling, Mrs. Mary E. McKinney, 30; Winnetka, A friend, 5, 37 50
MICHIGAN. — Hilliards, Mrs. L. A. T. Pomeroy, 2 00
WISCONSIN. — ———, A friend, 10 00
IOWA. — Grinnell, In memoriam Rev. Frederic Hyde Magoun, by his father, 5 00
MINNESOTA. — Fergus Falls, Rev. J. F. Taintor, 4; Preston, A friend, 5, 9 00
CALIFORNIA. — Fort Jones, A friend of missions, 2 00

1,521 72
Previously acknowledged, 4,555 51

6,077 23

Donations Received in December.

MAINE.

Cumberland county.
Gorham, 1st Cong. ch. 34 21
Portland, 2d Parish ch. (of wh. from W. W. Thomas, to const. J. W. Stephenson, H. M., 100), 175; Williston ch., 49.77; St. Lawrence-st. ch., 21.40; Seamen's Bethel ch., add'l, 8, 254 17—288 38
Hancock county.
Bluehill, Cong. ch. and so. 7 00
Bucksport, Elm-st. ch. 55 27
Castine, Mary F. Cushman, 5 00—67 27
Kennebec county.
Hallowell, South Cong. ch. 30 00
Winthrop, Cong. ch. and so. 13 10—43 10
Oxford county.
Bethel, 1st Cong. ch. 10 40
Penobscot county.
Hampden, Cong. ch. and so. 5 30
Somerset county.
Norridgewock, Cong. ch., m. c. 4 00
Union Conf. of Churches.
North Waterford, Daniel Warren, 30 00
Waldo county.
Belfast, 1st Cong. ch. 47 02
York county.
Cornish, Cong. ch. and so. 13 00
Eliot, 1st Cong. ch. 4 40—17 40
Danville, A friend, 4 00

516 87

NEW HAMPSHIRE.

Grafton county.
Bristol, Cong. ch. and so. 10 91
Lisbon, Mrs. W. H. Cummings, 1 00
Plymouth, Cong. ch. and so. 1 81
West Lebanon, Cong. ch. and so. 40 68—54 40
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Amherst, E. D. Boylston, 25; Guy Ernestus McGown, 10, 35 00
Francestown, Cong. ch. and so. 25 00
Manchester, 1st Cong. ch., 76.71; "J. W. J.," 10, 86 71
Nashua, 1st Cong. ch. 72 40—219 11
Merrimac county Aux. Society.
Concord, South Cong. ch. 139 21
Northfield and Tilton, Cong. ch. and so. 3 00
Warner, Mrs. A. G. H. Eaton, 1 00—143 21
Rockingham county.
Chester, A friend, 20 00
Hampton Falls, Rev. Joseph Kimball, 30 00
Stratham, Cong. ch. and so., with other dona., to const. Rev. GEORGE W. SAVORY, H. M. 1 00
———, A friend, 3 00—54 00
Strafford county.
Great Falls, 1st Cong. ch. 37 25
Laconia, Cong. ch. and so. 62 00
Wakefield, Cong. ch. and so. 17 00—116 25

586 97

Legacies. — Concord, Joseph Smith, by A. B. Thompson, Ex'r, bal. 15 00
West Lebanon, Mrs. Rhoda C. Andrews, by N. S. Huntington, Ex'r, 250 00—265 00

851 97

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 187 60
New Haven, "Memorial offering for Japan, E. M.," 50; Cong. ch. and so., 42.39, 92 39—279 99
Bennington county.
Manchester, Cong. ch. and so. 6 51
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, North Cong. ch., 5; Rev. Henry Fairbanks, for hospital work under Dr. F. L. Kingsbury, Samokov, Bulgaria, 100, 105 00
Chittenden county.
Milton, P. Herrick, 1 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Swanton, Cong. ch. and so., 7.70; Hervey Stone, 5, 12 70
Orange county.
Newbury, 1st ch. and so. 5 00
Orleans county.
Glover, Cong. ch. and so. 16 04
North Troy, A friend, 1 00—17 04
Rutland county.
Clarendon, Rev. G. H. Morss, 1 00
Rutland, A friend, 5 00—6 00
Washington county Aux. Soc. G. W. Scott, Tr.
Montpelier, Amy B. Fisk, 9 00
Northfield, Cong. ch. and so. 11 84—20 84
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro', Cen. Cong. ch., m. c. 19 92
West Brattleboro', Cong. ch. and so. 63 15
Windham, Cong. ch. and so. 2 00—85 07
Windsor county.
Hartland, Cong. ch. and so. 10 00
Stockbridge, Cong. ch. and so. 10 00—20 00

559 15

MASSACHUSETTS.

Barnstable county.
Truro, 1st Cong. ch. 6 00
Yarmouth, 1st Cong. ch. 70 00—76 00
Berkshire county.
Pittsfield, 1st Cong. ch., 200; South Cong. ch., 15.58; James H. Dunham, 50, 265 58
Williamstown, 1st Cong. ch., 40.85; Mark Hopkins, D.D., 100, 140 85—406 43
Bristol county.
Berkley, Ladies Cent Soc'y, 13.34; Friends, 18, 31 34
Norton, Wheaton Sem. Miss. Soc. 30 00
Raynham, 1st Cong. ch. 35 75
Taunton, Trin. Cong. ch. (Broadway), to const. Mrs. HANNAH S. KINGMAN and Mrs. JANE E. ROBINSON, H. M. 220 00
Westport, Pacific Union ch. 18 00—335 09
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Cong. ch. and so. 75 00
North Brookfield, 1st Cong. ch. 57 00
Southbridge, Cong. ch. and so. 103 80
Spencer, 1st Cong. ch. 226 31
Sturbridge, 1st Cong. ch. 50 40
Warren, Cong. ch. and so. 15 00
West Brookfield, Cong. ch. and so. 24 50—552 01
Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 5 00
Essex county.
Andover, West Parish Cong. ch., 50; A friend, 25, 75 00

Lawrence, Lawrence-st. ch. 100 00
Methuen, 1st Parish ch. 7 02
North Andover, Cong. ch. and so. 45 00——227 02
Essex county, North.
Byfield, Cong. ch. and so. 30 00
Haverhill, Centre Cong. ch., to const. JOHN S. TITCOMB, H. M., 100; West Cong. ch., 38, 138 00
Newburyport, North Cong. ch. 29 00
West Newbury, A friend, 10 00——207 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Washington-st. ch., to const. CHARLES F. SYMONDS, H. M. 115 82
Essex, Cong. ch. and so. 40 00
Lynn, 1st Cong. ch. 27 33
Salem, Tabernacle ch., m. c. 14 96
Topsfield, Cong. ch. and so., to const. DANIEL WILLEY, H. M. 114 25——312 36
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Greenfield, 2d Cong. ch., 51.23; 1st Cong. ch., 12.50, 63 73
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 1st Cong. ch., 68.76; 3d Cong. ch., 5.10, 73 86
Holyoke, 2d Cong. ch. 60 36
Longmeadow, East Cong. ch. 31 00
Monson, Cong. ch. and so. 28 77
Springfield, North Cong ch. 60 31——254 30
Hampshire co. Aux. Society.
Amherst, 1st Cong. ch. 60 00
Chesterfield, Cong. ch. and so. 15 00
Easthampton, Payson ch. 364 01
Enfield, Cong. ch. and so. 39 38
Hadley, Russell ch., m. c. 15 50
Haydenville, Cong. ch. and so. 11 00
Northampton, Edwards ch. Benev. Soc., 18; "A steward," 40; Rev. H. L. Edwards, 10; A friend, 1, 69 00
South Hadley, 1st Cong. ch. 25 50——599 39
Middlesex county.
Bedford, Cong. ch. and so. 13 50
Burlington, Cong. ch. and so. 11 60
Cambridgeport, Pilgrim ch., m. c. 17 48
Framingham, Plymouth ch. and so. 100 00
Holliston, Cong. ch. and so. 174 41
Hopkinton, Cong. ch. and so. 14 00
Lexington, Hancock ch. and so. 17 73
Lowell, John-st. Cong. ch., 19.77; Eliot ch., m. c., 11; J. Skilton, 25, 55 77
Malden, 1st Cong. ch. 117 50
Marlboro', Mrs. Lucy A. Patch, 1 00
Medford, Mystic ch. and so. 200 04
Newton, Eliot ch. 152 57
Newtonville, Central Cong. ch. 102 85
Reading, A friend, 5 00
Somerville, Mrs. Henry Howard, 50 00
South Framingham, A friend of the cause, 25 00
Wakefield, Cong. ch. and so. 170 01
West Somerville, 1st Cong. ch. 10 00
Winchester, 1st Cong. ch., 113.38; Mrs. Elizabeth Smith, deceased, 5, 118 38
Woburn, Cong. ch. and so. 550 00--1,906 84
Middlesex Union.
Maynard, Cong. ch. and so. 150 00
Norfolk county.
Brookline, Harvard ch. and so. 285 80
Cohasset, 2d Cong. ch. 79 70
Dover, Cong. ch. and so. 5 54
Norfolk, Cong. ch. and so. 5 18
North Weymouth, Pilgrim ch. 9 63
Quincy, Evang. Cong. ch. 72 00
Randolph, 1st Cong. ch., m. c. 97 98
West Medway, C. Albert Adams, 5; Mrs. Patience Shumway, 5, 10 00——565 83
Old Colony Auxiliary.
Lakeville, Precinct ch. 10 00
Plymouth county.
Abington, 1st ch. and so. 34 41
Campello, Cong. ch. and so. 75 00
East Marshfield, Cong. ch. and so. 9 30
Hingham, Evang. Cong. ch. 25 00
Scotland, Edith Leonard, 10 00——153 71
Suffolk county.
Boston — Summary for 1885: —
Old South church, 7,382 89
do. to Woman's Board, 521 00--7,903 89
Mount Vernon church, 5,146 67
do. to Woman's Board, 208 00--5,354 67
Park-street church, 4,258 28
do. to Woman's Board, 820 00--5,078 28
Central church, 3,220 48
do. to Woman's Board, 517 00--3,737 48
2d church (Dorchester), 1,346 07
do. to Woman's Board, 1,044 44--2,390 51
Shawmut church, 1,709 96
do. to Woman's Board, 440 00--2,149 96
Eliot church, 1,650 29
do. to Woman's Board, 432 94--2,083 23
Phillips church, 613 29
do. to Woman's Board, 803 75--1,417 04
Union church, 824 81
do. to Woman's Board, 577 72--1,402 53
Walnut-ave. church, 700 30
do. to Woman's Board, 211 07——911 37
Winthrop ch. (Charlestown), 458 11
do. to Woman's Board, 179 50——637 61
Berkeley-st. church, 254 98
do. to Woman's Board, 255 90——510 88
Evang. ch. (Brighton), 200 00
do. to Woman's Board, 255 00——455 00
South Evang. ch. (West Roxbury), 360 64
do. to Woman's Board, 40 00——400 64
Immanuel church, 215 00
do. to Woman's Board, 159 29——374 29
Central ch. (Jam. Plain), 5 00
do. to Woman's Board, 339 36——344 36
Highland church. 190 81
do. to Woman's Board, 151 00——341 81
Village ch. (Dorchester), 127 16
do. to Woman's Board, 147 00——274 16
Maverick church, 5 66
do. to Woman's Board, 222 00——227 66
Pilgrim ch. (Dorchester), 60 00
do. to Woman's Board, 65 54——125 54
1st church (Charlestown), to Woman's Board, 35 00
Trinity ch. (Neponset), 23 00
E-street church, to Woman's Board, 20 00
Miscellaneous to Woman's Board, 179 70
Legacies " " 5,000 00
"An Old Contributor," 100; "For new missionaries," 5; Chinese Sab. sch., add'l, for Hong Kong, 5; Cash, 2; Com. of Arrangements for 75th Anniversary, bal. of funds provided for expenses, 1,127.64; Other donations and legacies, particulars of which have been ack'g'd, 4,179.59, 5,419 23
46,797 84
Acknowledged elsewhere, 44,671 59
2,126 25
Chelsea, 1st Cong. ch. 50 25
Revere, Cong. ch. and so. 2 81--2,179 31
Worcester county, North.
Athol, Evang. Cong. ch. 48 35
Phillipston, Cong. ch. and so. 45 14
South Royalston, 2d Cong. ch. 10 00
Winchendon, North Cong. ch. 26 23——129 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evang. ch., 83.66; C. L. Swan, 100, 183 66
Northboro', A friend, 20 00
Shrewsbury, Cong. ch. and so. 31 00
Sterling, Cong. ch. and so. (of wh. from Dea. Keyes, 25), 34 37
Worcester, Union ch. and so., 224.36; Plymouth ch. and so., 123.17; Old South ch., 21.10, 368 63——637 66
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Upton, 1st Cong. ch. 36 00
Westboro', Evang. Cong. ch. 143 85——179 85
8,951 25

Legacies. — Ashfield, Lucy T. Howes, by Josephus Crafts, Ex'r, 100 00
Belchertown, Jona. Webber, add'l, by P. Shearer, Ex'r, 1,000 00

Lee, Mrs. Cornelia H. Hyde, by Wm. J. Bartlett, 150 00
Monson, Andrew W. Porter, by E. P. Morris, Ex'r, 1,100 00
Nahant, Henry Knox Thatcher, by Eugene B. Hinkley, Ex'r, bal. less expenses, 446 28--2,796 28

11,747 53

RHODE ISLAND.

Central Falls, Cong. ch. and so. 55 50
Providence, North Cong. ch. 38 00
Tiverton, Cong. ch. and so. 9 31——102 81

CONNECTICUT.

Fairfield county.
Greenwich, 2d Cong. ch. 200 00
Munroe, Cong. ch. and so. 37 50
North Greenwich, Cong. ch. and so., with other dona., to const. Obediah M. Knapp, H. M. 61 94
Norwalk, 1st Cong. ch. 64 94
Stamford, 1st Ch. of Christ, 5 58——369 96
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. 15 44
Burlington, Cong. ch. and so. 5 00
East Avon, Cong. ch. and so. 30 00
Hartford, 4th Cong. ch., 25.50; A friend, 10, 35 50
Kensington, Cong. ch. and so. 26 61
New Britain, 1st Ch. of Christ, 51.99; South Cong. ch., "Banyan Seeds," 14.44, 66 43
Plainville, Cong. ch. and so., to const. Mrs. J. L. Albee, H. M. 122 15
Plantsville, Cong. ch. and so. 181 16
Poquonock, Cong. ch. and so. 21 02
West Hartford, Cong. ch. and so. 144 42
West Hartland, Cong. ch., m. c. 8 45
Wethersfield, Cong. ch. and so. 60 77
Windsor, Cong. ch. and so. 59 73
Windsor Locks, A friend, 2 00——778 68
Litchfield co. G. M. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 30 00
Canaan, 1st Cong. ch. 7 05
Falls Village, Cong. ch. and so. 5 30
Goshen, Cong. ch. and so. 82 05
New Preston, Village ch. and so. 40 31
Plymouth, Cong. ch. and so. 46 50
Sharon, Cong. ch. and so. 131 32
Woodbury, 1st Cong. ch. 47 26--389 79
Middlesex co. E. C. Hungerford, Tr.
Cobalt, Cong. ch. and so. 11 00
Deep River, Cong. ch. and so., 48.01; Mrs. Asahel Watrous, 4, 52 01
Essex, 1st Cong. ch. 34 39
Middletown, 1st Cong. ch., 177.27; South Cong. ch., 55.55, 232 82
Westbrook, Cong. ch. and so. 18 86--349 08
New Haven co. F. T. Jarman, Ag't.
Branford, Rev. H. P. Bake, 10.50; H. G. Harrison, 10, 20 50
Cheshire, Cong. ch. and so. 28 00
East Haven, Cong. ch. and so., to const. Rev. D. J. Clark, H. M. 50 00
Fair Haven, 1st Cong. ch. 66 66
Madison, Cong. ch., m. c. 8 50
New Haven, Humphrey-st. ch. (of wh. from H. P. Shares, to const. Andrew Bryden, H. M., 100), to const. Rev. S. H. Bray, H. M., 159.75; Davenport ch., to const. Henry Smith, H. M., 100; Centre ch., m. c., 4.50; Rev. Burdett Hart, to const. Rev. Christian W. Würrschmidt, H. M., 50; Nelson Hall, 50, 364 25
North Branford, Cong. ch. and so. 21 00
North Haven, Cong. ch. and so. 80 00
South Britain, Cong. ch. and so. 13 50
Wallingford, Cong. ch. and so. 16 53
Wolcott, Cong. ch. and so. 5 40——674 34
New London co. L. A. Hyde and H. C. Learned, Trs.
Colchester, 1st Cong. ch. (of wh., m. c., 38.72), 172 72
New London, 1st Ch. of Christ, 14 40
Norwich, Park Cong. ch. 462 82——649 94
Tolland county. E. C. Chapman, Tr.
Columbia, Cong. ch., m. c. 6 30
Ellington, Cong. ch. and so., to const. Rev. S. C. Kendall, H. M. 89 80
Mansfield Centre, 1st Cong. ch. 51 00
North Coventry, Cong. ch. and so. 35 51
Rockville, 2d Cong. ch. 64 23
Somers, Cong. ch. and so. 73 89
Stafford Springs, Cong. ch. and so. 22 92——343 65
Windham county.
North Woodstock, Cong. ch. and so. 12 00
Putnam, 2d Cong. ch. 81 43
Wauregan, Cong. ch. and so. 18 50——111 93

3,667 37

Legacies. — Stamford, Mrs. Haxton, by P. H. Brown, Jr. 3 00
Westbrook, Elihu Chapman, by Henry Hart, Adm'r, 2,000 00
West Hartford, Chas. Boswell, by the Security Co., Hartford, Ex'r, 2,000 00--4,003 00

7,670 37

NEW YORK.

Ashland, Rev. T. Williston and son, 5 00
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Canaan Four Corners, Mrs. A. Barstow, 15 00
Canandaigua, 1st Cong. ch. 75 00
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Norwich, Cong. ch. and so. 45 68
Poughkeepsie, 1st Cong. ch., 26.79; Mrs. Anne S. Banfield, 66, 92 79
Remsen, Peniel Cong. ch. 37 21
Richville, Cong. ch. and so. 9 50
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Upper Aquebogue, Cong. ch. and so. 30 18
Watermills, Maria Halsey, 1 00--4,349 28
Legacies. — Coventryville, Rhoda A. Holdredge, by C. Pearsall, Ex'r, 67 45

4,416 73

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Randolph, Cong. ch. 7 06——32 06

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Plainfield, A friend, 9 00
Stanley, Cong. ch., m. c. 13 98
Vineland, Cong. ch. 10 00——169 33

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Milboro', Mrs. J. E. Huntington, 12 00

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Orange City, 1st Cong. ch. 4 85——9 85

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San Antonio, ——, 2 50——7 50

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Mt. Vernon, Cong. ch. 26 44
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Pomeroy, Welsh Cong. ch. 4 44——84 03
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Windham, Alanson Jagger, by T. O. Angel, Ex'r, 351 21--1,851 21
1,935 24

INDIANA.

Indianapolis, Mayflower Cong. ch. 25 00

ILLINOIS.

Batavia, Cong. ch. 5 00
Champaign, Y. M. C. A. and Y. W. C. A., Ill. University, for work in India, 2 75
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Lacon, Union ch. 20 00
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Marseilles, 1st Cong. ch. 12 50
Morrison, Cong. ch. 35 00
Oneida, Cong. ch. 10 00
Payson, Cong. ch., 10; J. K. Scarborough, to const. Mrs. H. F. Scarborough and M. Jennie Baker, H. M., 200, 210 00
Potomac, C. T. Morse, 1 00
Princeton, Cong. ch. 41 34
Quincy, 1st Union Cong. ch. 85 92
Rockford, 2d Cong. ch. 341 95
Thomasboro', "G." 5 00
Turner, Mrs. R. Currier, 10 00
Wyanet, Cong. ch. 17 00--1,331 41

MISSOURI.

Amity, Cong. ch. 5 00
Eldon, Rev. John Vetter, 5 00
La Grange, German Cong. ch. 1 00
St. Louis, Fifth Cong. ch. 66 96——77 96

MICHIGAN.

Ann Arbor, 1st Cong. ch. 57 25
Baldwin, Cong. ch. 3 95
Detroit, 2d Cong. ch., to const. F. D. Taylor, H. M., 216.21; 1st Cong. ch., 42.48; Dexter, Dennis Warner, 10, 268 69
Frankfort, Cong. ch. 4 71
Hudson, Cong. ch. 20 50
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ARIZONA TERRITORY.

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DOMINION OF CANADA.

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471 19

Donations received in December, 36,566 07
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Legacies received in December, 8,982 94
47,070 73

Total from September 1 to December 31, 1885: Donations, $108,274.51; Legacies, $34,401.08 = $142,675.59.

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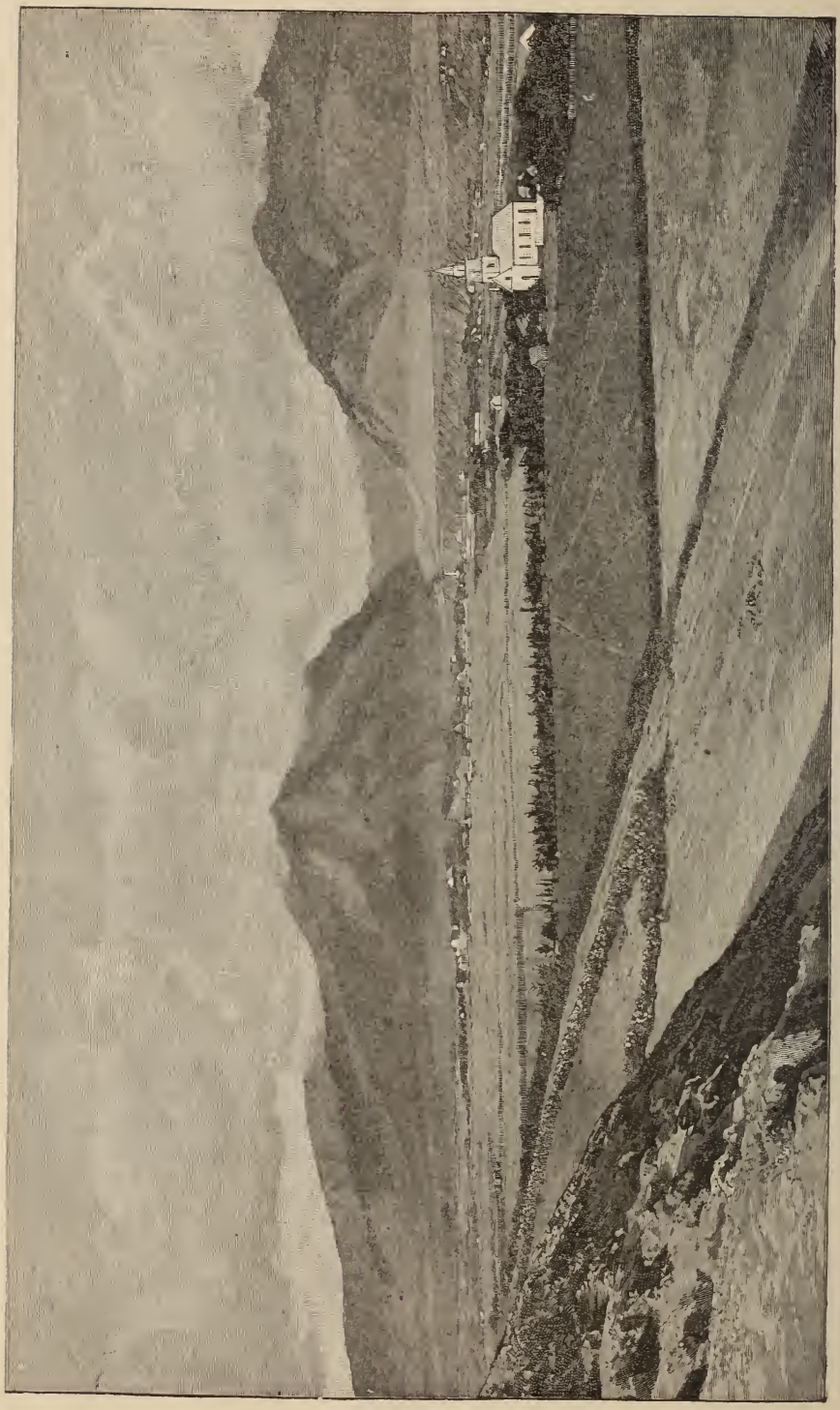
183 39
Previously acknowledged, 47,943 90
48,127 29

For Young People.

KEOPUOLANI, QUEEN AND CHRISTIAN.

When our American missionaries first landed at the Sandwich Islands, in 1820, they found the people without any religion. The very year before, the high-priest of Hawaii had expressed his wish to give up their system of idolatry. The chiefs had confessed their dissatisfaction with it, and it had been abolished by general consent. It was a set of senseless and cruel practices, the most inconvenient and annoying of which was the *tabu*, or prohibition. For instance, at certain times nobody except a priest or a chief must presume to eat a cocoanut, no fishing-canoe must be seen in the water, nor any man out of his house; men and women must not eat together, nor even from the same dish. The penalty for breaking tabu was death. Human sacrifices were offered to the gods, and when no criminal could be found, a new tabu was imposed; and perhaps it was done secretly, so that some one might break it unawares. Men on the watch would then seize the victim and hurry him away to be slain at the idol-shrine. A foreign resident told the missionaries that on one of the days of prohibition he "saw a canoe sailing out in front of some houses on the shore and upset by the surf. One of the men afterward appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man. In an instant he was seized by the servants of the priests, hurried to the idol-temple, and there sacrificed. Meantime, the man apparently drowning jumped into his canoe and rowed away."

In that entangling network of observances a prominent part was a superstitious reverence for the persons of the chiefs. Queen Keopuolani was the mother of the king reigning over the islands at the time when our missionaries arrived. She had always been considered particularly sacred. Her family had governed the island of Hawaii for many generations. She was herself born in 1778, — the year after Captain Cook was murdered there, — and was brought up by her grandmother, as it was not customary for chiefs to bring up their own children. From her birth she had a train of attendants wherever she went: a nurse, a man carrying a fly-brush, another man a fan, another an umbrella, and another a pipe; besides a great company of other servants, all of whom anxiously waited the nod of the child. When she was twelve years old she had become a celebrated beauty. At that time Kamehameha, a warlike chief who had made himself king of all the ten islands, took her captive, and afterward made her his queen. She reigned with him from 1791 until his death, in 1819. In her childhood she had been held so sacred that a part of the time no one must see her. She never walked out except at evening, and then every one who looked at her prostrated himself to the earth. As queen, she went with her husband into all his battles,



WAILUKU, ISLAND OF MAUI, SANDWICH ISLANDS. From Report on Hawaiian Volcanoes in Report of U. S. Sec. of Interior, 1883.

because her sacred presence did much to awe the enemy. At one time ten men were bound, in order to be slain at the idol-temple, because she was sick. She rallied quickly, and only three were really put to death.

According to the heathen custom, Keopuolani had three husbands, so that she was not left alone at the king's death. Her son Riho-riho became king, but she was still high in authority. Riho-riho had reigned a year when the missionaries appeared at the islands. They had left America without knowing anything about the wonderful way in which God had prepared for their coming. They were kindly welcomed, as there were now no idol-worshipers to oppose them. Keopuolani was friendly, but it was two years before she devoted herself to learning the truth. She then asked to have a teacher to remain with her household, and soon accepted the good news of a Saviour, with the simplicity of a child. A high chief to whom she was greatly attached tried to hinder her, saying, "Let us two drink wine together again, as formerly. Enough of this new word. Let us cast it away and attend to it no more." But Keopuolani turned to her teacher and said: "My heart is much afraid I shall never be a Christian." He replied: "Why, what is in the way? Do you not love God?" She answered: "Oh, yes! I love — I love him very much." The teacher then explained more fully the way of salvation, and Keopuolani said, at the close of the conversation: "Your word, I know, is true. It is a good word, and now I have found, I have obtained a Saviour and a good King, Jesus Christ."

She soon asked her teacher what she should do about her two husbands. He told her that Christian women never have more than one husband. She said: "I have followed the custom of my country, but we have been a people of dark hearts. I wish now to obey Jesus Christ and to walk in the good way. Hoapiri is my husband — my only husband. The other man I will now cast off." She then called him and said: "I have renounced our old religion — the religion of wooden gods. I have embraced the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only. I wish you to live with me no longer. In future you must neither eat with my people nor lodge in my house."

So decided was her stand in favor of Christianity that many of the chiefs and people were displeased. "The new teachers are not good," said they; "they bind us too close." "Our old religion is good for nothing," replied Keopuolani. "The missionaries' ways are all good and ours are bad. I will follow their instructions, and will never again take my dark heart."

The chiefs argued with her. "We find," they said, "that a part of what the missionaries tell us is true. It is well to attend to reading and writing; but prayer and preaching and Sabbaths are of no consequence. These will never increase our riches."

Keopuolani answered them with spirit: "If you wish to be heathens and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die go to Satan and the world of misery; but trouble me no longer."

She showed constant attention and kindness to the missionaries, seeking and obeying their instructions as to prayer and Christian duty, and ripening fast for the world of light, whither she was soon to go. She became slightly ill, and

vessels were sent to all the islands, that the chiefs might gather, according to their custom, and wait the result. The missionaries came too, and Keopuolani received them with a smile, saying, "I love the great God. I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised; let not my body be disturbed. Let my burial be after the manner of Christ's people. I hope he has loved me and will receive me."

As she grew worse, the king — her son — desired that she should be baptized, saying, "I know that this is only an external sign, but my mother gave herself away to Christ before her sickness." She, too, requested it; and when it was done the king said: "Surely she is no longer ours. . . . We believe she is Christ's, and will go to dwell with him."

WAILING SCENE AT THE DEATH OF KEOPUOLANI.[1]

Keopuolani was the first Hawaiian convert who received this sacred rite, and an hour after it was administered she fell asleep in Jesus. It was the sixteenth of September, 1823. The people collected from every quarter to join their tears and cries. Over three thousand — some said five thousand — people assembled at the funeral, and ceased their wailing while a Christian service was conducted. They listened with deep interest while Rev. Mr. Ellis preached from the words: "Blessed are the dead who die in the Lord." Blessed, indeed, was Keopuolani, the first-fruits of Hawaii unto Christ.

[1] The above cut is a reproduction from a picture in a "Memoir of Keopuolani," in pamphlet form, published by the American Board in 1825. It presents the scene at the meeting of Kuakini, Governor of Hawaii, and the relatives of Queen Keopuolani, just after her death. The figures indicate several prominent persons: (1) Kuakini; (2) Hoapiri, husband of the queen; (3) Prince Kanikeouli; (4) Prince Nahienaena.

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